

SBC President's Address: 'The Rock'

President's Address
Southern Baptist Convention
Denver, Colorado—June 1970
The Rock Whence We Are Hewn
By W. A. Criswell

The Old Testament prophets had a habit of calling their people back to a remembrance of the days of their forefathers. Isaiah cries in Isaiah 51: 1,2: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you."

Upon the solemn assembly of our people in the 125th year of our Southern Baptist Convention, it is good for us to remember those deep spiritual commitments that have made us a blessing under God to the nations of the world.

In the years gone by, in the 18th and early 19th century, the Baptists in America were a weak, disunited, divided, argumentative group of small, dissenting churches. Our story was hectic, full of sound and furor, characterized by feuding, fussin' and fightin'. We had fallen prey to that everlasting tendency on the part of God's people to turn aside from the heavenly calling and to bog down in the morass and quagmire of littleness, divisiveness and dissension. Israel had done that. They refused their high privilege to be the priests for all the earth (representing God to man and man to God, Exodus 19:6) and fell into a dozen quarrelling sects, all of which vied with each other in calling

Parochialism Becomes 'Political'

WASHINGTON, D. C. (C-SNS) — "Government aid to church schools — parochialism, as many papers call it — has become a hot political issue and must be dealt with politically," Glenn L. Archer, executive director of Americans United for Separation of Church and State said today.

The full text of the Archer statement follows:

"American society is being increasingly polarized as leaders of one large church seek tax support for church schools.

"This is unfortunate because it draws churches into political controversy and politicians into a religious controversy.

"Since the parochialism campaign has become intensely political, citizens, parents, educators, and religious leaders interested in preserving public education, religious freedom, church-state separation, and the independence of nonpublic schools have been organizing to counter this trust.

"Coalitions of religious, educational, and other organizations have been formed to fight parochialism in New York, New Jersey, Maryland, Florida, Ohio, Illinois, Michigan, Wisconsin and other states.

"The Council Against Parochialism in Michigan, for example, is gathering signatures on petitions to require a referendum on the issue in November.

"As pro-parochial groups have been working to defeat legislators who have defended public education and religious freedom, so now concerned citizens and groups are organizing as never before to insure the election of men sensitive to the overwhelming popular opposition to parochialism registered in opinion polls and referenda.

"At this time when Americans need to be brought together, it is tragic that certain churchmen are in the political arena advocating legislation which cannot fail to disrupt our communities, undermine our great system of nondiscriminatory public schools, erode religious liberty, and drag government into intrachurch and interchurch controversies."

Baptists In Nevada Plan Convention Status By Year 1980

TONOPAH, Nevada (BP) — The Nevada Baptist Fellowship meeting here voted to set a target date of 1980 as a goal for constituting into a state convention affiliated with the Southern Baptist Convention.

The fellowship also voted to invite the SBC to hold its 1980 session in Las Vegas, but the SBC has not yet considered the invitation.

Elected president of the fellowship was Don Leo Wright, pastor of North Las Vegas Baptist Church, Las Vegas.

The fellowship is made up of churches in the Nevada Baptist Association (the northern section of Nevada), and the Lake Mead Baptist Association (the Las Vegas area).

Currently, the Nevada Baptist Association is affiliated with the Southern Baptist General Convention of California, and the Lake Mead Baptist Association is affiliated with the Southern Baptist General Convention of Nevada. (Continued on page 2)

the rest of the world Gentile dogs. The first Christian churches had done that. The tremendous missionary thrust of the first Christian centuries was blunted in its world conquest of evangelism by separating into a thousand warring deviates, sometimes

splitting the entire civilized world, according to the sarcastic observation of Edward Gibbon, over a Greek iota. Baptists have been no different. In days past we have lost our spiritual vision in warring over inconsequential.

When I was in the seminary, Dr. John R. Sampey and Dr. A. T. Robertson often told the story of a church that divided after a fierce fight over the location of a piano. The Executive Board of the State Association went out to the church to settle the

fight and they failed ignominiously. Then the entire faculty of the Southern Seminary went out to the church to mediate the massacre and they failed ignominiously. The fight was to the death. The church split wide open and the dissidents departed to organize a church on another hill. You can imagine my amazement, therefore, when I found myself as a young student the pastor of the old war horse who led fight in that split. He had retired in his old age and was then living with his aged maiden sister, named Lizzie.

Often I went to see him, sitting in his big chair, holding a gold-headed cane between his hands. However his interest in life may have waned with the mounting years, he would revive again when I asked him to recount how he "fit 'em" and how he "fought 'em" over the "planer." Upon a day when I was listening to his fiery story of the altercation, I placed by hand on his arm and said: "Brother Q. J., there is a question I have wanted to ask you during all these years. Where did you want that 'planer'? In front of the pulpit or over on the platform with the choir?" The old man studied and studied. He thought and thought. He began to tap restlessly on the floor with the gold-headed cane. Finally he raised his voice and called to his maiden sister, "Lizzie, O Lizzie, come here." His aged sister appeared in the doorway. He looked at her and

said, "Lizzie, where did I want that planer?"

This is a picture of the Baptists of America many years ago. They were a feudin', fussin', fightin' lot. The first century that followed the formation of the first Baptist church in America at Providence, Rhode Island, in 1639 is in our history a dreary, cantankerous and thoroughly despiritualized era. After our first 100 years we had about 51 Baptist churches split into seven or eight different Baptist bodies. Then something happened. Something marvelous. Something of God.

Adoniram Judson and his wife, Ann Hasseltine, became Baptists in India and were baptized by the Carey Mission in Calcutta. Soon after, Luther Rice, their missionary companion, was also baptized by William Carey's group into the Baptist faith and fellowship. Here were missionaries far away from home and cut off from their pedo-baptist denominational ties. Because of their new Baptist allegiance, they had no means of support. It was decided after prayer that the Judsons would remain on the field in India, later in Burma, while Luther Rice returned to America to seek support for these unsought, but God-appointed, God-given missionaries.

When Luther Rice was born in 1783, there were about 35,000 of these factionalized, dissenting, contentious (Continued on page 2)

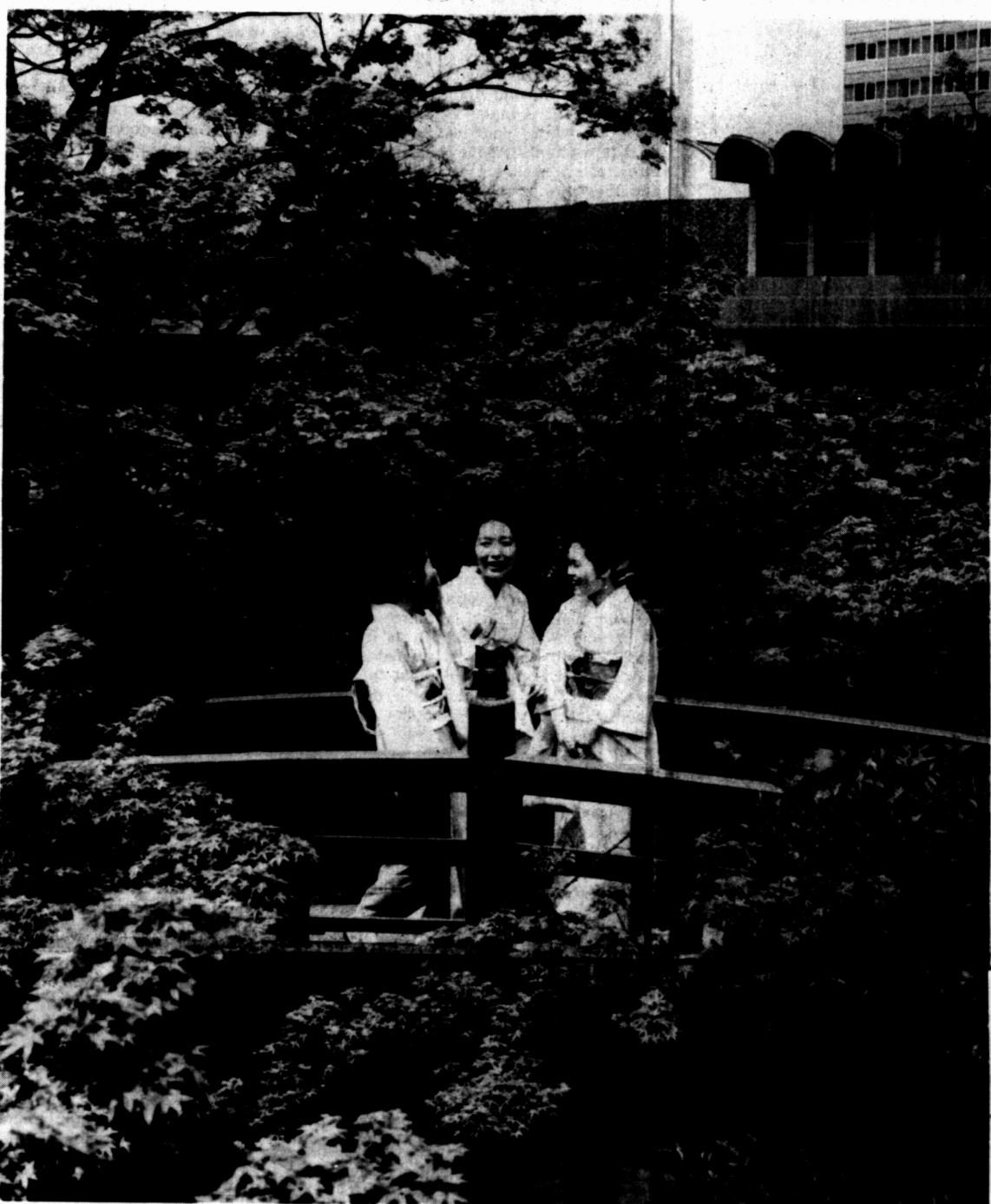
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Garden Bridge In Tokyo, Where BWA Will Meet July 12-18

JAPANESE GIRLS pause on a garden bridge in Tokyo, the city chosen for the Twelfth Baptist World Congress. The congress meets July 12-18, and

8,000 Baptists from 75 countries are expected to attend.—(Photo by Bob Harper)

HMB Appoints 937 Summer Missioners

ATLANTA (BP) — A record 937 students have been appointed as student summer missionaries, to serve under the supervision of the Southern Baptist Home Mission Board in every state in the nation and Puerto Rico and Panama.

About 196 of the 937 total have been appointed by state Baptist Student Union organizations for mission work in the homeland under the board's supervision.

More than half the total will be directly or indirectly involved in the inner-city or resort ministries during the summer, reflecting Southern Baptists' increasing interest in Christian social ministries, according to Home Mission Board officials.

Special inner city projects will be held in Philadelphia, Brooklyn, Worcester and Boston, Mass., Watts and Los Angeles, Harlem and St. Louis.

Don Hammonds, associate secretary of the Home Mission Board's department of special mission ministries, said this growing interest in social ministries has intensified during the last two years.

"It's because interest has increased in ministering to people in need because they are in need and not because of what it might do to increase statistics," he said. Hammonds supervises the appointing and assigning of students.

He was quick to point out the effectiveness of traditional programs, however. "In Watts, for example, one of the most successful avenues to ministry has been Vacation Bible Schools."

The department is concerned but not surprised by the scarcity of men appointees. Of the 741 students appointed directly by the board, only 193

are single men. Hammonds attributes this to the pressure of military service and the man's ability to secure a job carrying a larger salary.

"We could use twice as many men as we have, though," he said. "The change in mission emphasis demands more men and more married couples."

The growing number of appointees has not diminished the quality. "In fact the quality is getting better," Hammonds said. "If we were to lose a student who has been assigned we could plug in with a student equally qualified (from the 90-plus alternates)."

Annual Convention Sermon
Denver, Colorado — June 1970
"Baptists in the Lunar Age"

By Grady C. Cothen

TEXT: II Cor. 5:17-21

We have come to Denver; some are hurt; some are confused; some are concerned; some are laughing; some are breathing fire; some are confident we will split, and most are expecting a fight.

In short, we look like a capsule of America with all its problems captured in us. How did we get into this position? Let us consider for a moment a portion of the context of our lives. Many of us are depression children. We have known the struggle for food, housing and clothing, and we have watched this struggle become

First Southern Baptists Sent To Upper Volta

RICHMOND (BP) — The West African Republic of Upper Volta has become the 72nd geographical and political entity to which Southern Baptist missionaries are assigned.

Mr. and Mrs. J. Bryant Durham, veteran missionaries to Nigeria, were assigned to the French-speaking nation on June 1. In September, at the close of their current furlough, they expect to go to France for a year of language study before taking up residence in Ouagadougou, Upper Volta's capital.

the insatiable itch for two cars, a big house, financial security and color television. We in our country experience unparalleled affluence. Our poor by the standards of much of the world are well off. Never have so many had so much, enjoyed it less and lusted for more. Strikingly, however, our plenty has brought no peace. Our money has furnished little in the way of security. In our houses we have no safety. Our cars take us places but get us nowhere. We travel rapidly arriving out of breath and wondering why we came. That which we thought would satisfy turned out to be like cotton candy—a ball of nothing, faintly sweet, but satisfying not our hunger. In short, we have come

Top Evangelism Churches Depend On Sunday School

NASHVILLE (BP) — Pastors whose churches led the Southern Baptist Convention in evangelism during 1969 credited the Sunday School organization for their success.

"The pastor will do a more productive job in evangelism if he will use the Sunday School as his primary tool," said John A. Turpin, pastor of Beth Haven Baptist Church, Valley Station, Ky.

The Beth Haven church led the Southern Baptist Convention both in the number of baptisms, and the comparative rate of baptisms in relation to Sunday School enrollment, a new system of comparing baptisms among Southern Baptist churches devised by the research and statistics department of the Southern Baptist Sunday

School Board.

Beth Haven Baptist Church, which baptized 576 persons in 1969 led the SBC in rate of baptisms for churches with 1,500 or more enrolled in Sunday School. Based on the number of baptisms for every 1,000 persons enrolled in Sunday School, Beth Haven had a rate of 193.

The Southern Baptist Convention as a whole had a baptism rate of 49.6. "The rates were based on 1,000 because this seems to be the fairest, most accurate way of putting all size churches in perspective," said Martin Bradley, secretary of the research and statistics department for the Baptist Sunday School Board.

"Because churches in one size category should not be compared with churches in another size category in terms of number of baptisms alone,"

the research and statistics department used the computer to select the churches in 10 categories that had the highest baptism rates based on Sunday School enrollment.

"There is no way of arriving at a perfect system of evaluating evangelism, but this approach is more equitable than previous methods used," Bradley added.

Some Southern Baptists think that the number of baptisms is an indication of spiritual state of the church. (Continued On Page 2)

Over 160,000 Hear Billy Graham In Three Services

KNOXVILLE, Tennessee (May 25, 1970) — The first weekend of the Billy Graham East Tennessee Crusade blended messages by the famed evangelist with the talents of noted musicians into a unique spiritual experience for 162,000 people who attended the opening three meetings. Commenting on the Friday night attendance of 45,000 Billy Graham said, "This is one of the largest crowds we've had for any opening night service."

A three-day total of 3,447 persons answered the evangelist's call to a public commitment to Christ. The Crusade is being held in Neyland Stadium on the campus of the University of Tennessee in Knoxville. The huge stadium, where Southeastern Conference football games are the usual fare, has been transformed into a massive open-air cathedral with clear skies for a roof. Behind the south end zone, a 5,500 voice choir sang under the direction of Cliff Barrows. In front of the end zone, a platform was erected on the artificial turf at the twenty-yard line. From the platform, Billy Graham proclaimed messages on "God's Love" (Friday), "One Way" (Saturday), and "Hope For Tomorrow" (Sunday). Setting the mood for the Graham sermons were solos by Ethel Waters, George "Bev" Shea, and special guest Johnny Cash. Sixty-two thousand people were in attendance. (Continued on page 2)

State Leaders Help In Dakota Campaign

Eleven Mississippi Baptist leaders served as directors in as many churches in the North Dakota Sunday School Enlargement-Improvement Campaign held in that state May 27-31.

The campaign was sponsored by the Sunday School Department of the Mississippi Baptist Convention Board and the Northern Plains Baptist Convention, with the cooperation of the Pioneer Missions Committee of the Convention Board.

The Mississippi men and the churches each served in North Dakota follows:

Rev. David Pratt, Lexington, to First Church, Devil's Lake; Bob McKee, Jackson, to Calvary Church, Emmerado; John Marshall, Jackson, to Temple Church, Fargo; Rev. Roy Myers, Laurel, to Finley Church, Finley; John Prothro, Vicksburg, to

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Cothen Preaches On 'Baptists In Lunar Age'

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In short, we look like a capsule of America with all its problems captured in us. How did we get into this position? Let us consider for a moment a portion of the context of our lives. Many of us are depression children. We have known the struggle for food, housing and clothing, and we have watched this struggle become

to experience and know first hand the poverty of plenty. That which we thought would solve our problems has simply contributed complexity to them.

Consider too that we are finding the limitations of rationality. On every side we experience the explosion of knowledge. It is said that usable knowledge is doubled every ten years and that more than half of the products on the American market today were unknown fifteen years ago. In the world today there are ten thousand journals printed on the subject of chemistry alone. In spite of the explosion of knowledge there seems to be a decline of wisdom.

Technology was once thought to be

the savior of the world and the supplier of our needs. Technology is rationality and/or science applied and it has accomplished for us a great deal. It makes it possible for us to fly at the speed of sound, to send men to the moon, to have penicillin and instant communication. The processes of rationality applied in technology have been thought by many to be the possible solution to the problems of our society. We have finally come to realize that we may be exchanging one problem for another. For example, we seem unable to limit the effects of technology. Our engines that speed us on produce carbon monoxide and sulphur dioxide and foul the air. Our atomic generators once (Continued on page 3)

SBC President's Address: 'The Rock Whence We Are Hewn'

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Baptists in America. Every fifth Sunday they met in their associational meetings to debate doctrinal subjects posited by one of the elders in their churches. Their time was consumed in arguing and debating over theoretical, theological inaccuracies. When Luther Rice appeared, his presence and his message was nothing short of a celestial phenomenon. Up and down the Atlantic seaboard and across the Alleghenies into Kentucky and Tennessee he went from one debating Baptist group to the other, pleading the cause of world missions, laying upon the heart of the pastors and the churches the mandate and the outreach of the Great Commission. And the brethren listened. Constrained by the Holy Spirit and the burden of a lost world, our forefathers turned aside from their fifth Sunday forensic sessions to face the task of winning the earth to Jesus. Luther Rice organized them into state conventions and finally into a national convention for the support of world evangelism.

"Look unto the rock whence ye are hewn and to the hold of the pit whence we are digged." Our Baptist denomination in America was born in a great necessity, a great program, a great doctrinal conviction, a great cooperative movement. We have tremendously grown through the years in response to that dedication. As we have forsaken our littleness, selfishness, and divisiveness and have assumed the nobler commitment of prayer, intercession, missions and evangelism, we have been blest of God as few other people in the earth.

I. We were born in a great mission commitment. It was thrust upon us of God. It was something God did. The eyes of our forefathers were blinded to the call of the dying world. Then God opened their eyes and they began to see, and seeing they began to respond, and responding, they became instruments of world evangelization in God's hands. The year of 1812 was one of the greatest year in the story of Christendom and the greatest year in American Baptist history. That is the year that Adoniram and Ann Hasseltine Judson and Luther Rice were baptized into the Lall Bazar Baptist Church in Calcutta, India. As I stood at that sacred place and read the holy inscription above that baptistry, I felt that I was standing at the birthplace of our Baptist denomination, looking at "the hold of the pit from whence we were digged."

From India to America, converted on a foreign field to Baptist principles, doctrines and practices, he faced a situation which would have made a soul less courageous quail in despair. The churches, scattered from Maine to Georgia and from the Atlantic to the frontier beyond the Alleghenies, had no communication with each other. There was no viable union, no cooperation. They were only a congeries of scattered churches, loosely connected through membership in some small, local Baptist association. There was no convention. There was no denomination. There were no schools and seminaries. There were no religious periodicals or publishing houses. There were no mission boards or evangelizing agencies. There were no institutes, alleviating human ills. There was no national or state program. But Luther Rice did not despair. Even when a stroke of paralysis left him crippled and the ravages of a disease he had contracted in India weakened his endurance, he toiled faithfully on and God blessed his efforts. He organized the churches into state conventions and finally into a national body "to elicit, combine and direct the energies of the entire Baptist denomination" for national and world conquest.

Let me pause here to pay tribute to the peerless Baptist leader, Luther Rice. There has never been in American history a man who toiled more arduously or suffered more from the strain or stress of travel than did Luther Rice. Within a period of 10 years he, and he alone, had transformed the scattered, bickering and locally minded Baptist churches and associations into a militant denomination, united in a program to give their interpretation of Christianity to the whole, wide world. He usually traveled 50 miles a day and preached 3 to 5 times. Often he would ride all night to keep an appointment. Once he reported 6 hours of sleep in 4 days. In one of his reports he says that he traveled 6,000 miles in dreary portions of the country, through wilderness and across mountains and valleys, in heat and cold, by day and night, in weariness, painfulness, fastings and loneliness. But no fear had been permitted to prey upon his spirit, nor even inquietude to disturb his peace.

The first, deep, bonding tie that holds us together is this missionary passion of Luther Rice. There are nations to win, there are souls to save, there are churches to be built, there are missionaries to support, and we are called of God to do it.

I traveled one time with one of our medical missionaries through the heart of Africa. He had gathered the outcast leper into clan settlements to

minister to their physical and spiritual needs. In each settlement to minister to their physical and spiritual needs. In each settlement was the little dispensary and the little mud church. As I watched him work in the name of our Saviour, I thought, "Who sent this missionary? We did. Who bought this medicine? We did. Who built this mud church? We did." It is enough to bind us together forever. We cannot fail our Lord of His people in the earth.

There's a call comes ringing o'er the restless wave; There are souls to rescue, there are souls to save.

Let us pray that grace may everywhere abound And a Christ-like spirit everywhere be found.



"Directions" Program Filmed In Jerusalem

ABC's program, "Directions," will feature a conversation between a Jew, a Christian and a Moslem on June 7 at 12 noon Central Standard Time. Facing the camera from left to right are David Rivlin, Robert L. Lindsey, Southern Baptist missionary, and Farid-Wajdi Tabari. ABC correspondent Russell Jones, moderator of the conversation, has his back to the camera. The telecast was filmed in Jerusalem and was produced by the Southern Baptist Radio and Television Commission in cooperation with ABC.

Top Evangelism Churches Depend On Sunday School

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while others feel one cannot measure quality of spirituality by quantity of baptisms.

The statistical tabulation was based on the uniform church letters sent to each Baptist association. Copies are mailed to the convention office here by each association in the denomination.

In the smallest category, 1-49 Sunday School enrollment, Lake Crest Baptist Church, Eau Gallie, Fla., with 8 persons enrolled in Sunday School and 12 total baptisms, led in baptism rate. However, First Southern Baptist Church, Walnut, Calif., had the highest number of baptisms in this category with 42 conversions.

Leader in baptism rate in the 50-99 Sunday School enrollment category was Mt. Calvary Baptist Church, Albion, Mich.

"Our Sunday School plays the largest role in our program of evangelism," said M. H. Wheeler, pastor of Mt. Calvary church.

"We try to reach every friend of every member of every family in the church. For those we enlist we try to provide the best fellowship possible," Wheeler added.

Trinity Baptist Church, Victoria, Tex., with 47 conversions had the highest number of baptisms in the 50-99 Sunday School enrollment category.

For the 100-199 Sunday School enrollment category, Beaver Creek Baptist Church, Dayton, Ohio, had the highest rate of baptisms, as well as the highest number of baptisms, with 81.

A church that baptized 202 persons with a Sunday School enrollment of 239 led in the category of churches with 200-299 enrollment. Southview Baptist Church, Waukegan, Ill., was led by James Smith, pastor, in its evangelistic outreach during 1969.

Let us not grow weary in the work of love.

Let us gather jewels for a crown above.

If ever we lose that missionary passion and commitment, we shall dissolve like a rope of sand. Our worldwide mission program holds us together like cables of steel. We may differ over many things, but we are one in this; namely, the desire to see men brought to Christ throughout the nations of the globe. "that in all things our Lord might have the preeminence."

II. "Look unto the rock whence ye are hewn and to the hold of the pit whence we are digged." We were born, not only great missionary response, but also in a deep, doctrinal conviction. Luther Rice, Adoniram Judson and

Ann Hasseltine were not Baptists. They belong to another communion. They were sent out as missionaries by another denomination. But they became Baptists and they did so through a study of the Word of God. They remained Baptists at personal sacrifice and infinite cost. They suffered for the faith as did their martyred Baptist predecessors. It means something to be a Baptist. What does it mean? Am I afraid or reluctant to say?

A couple were describing to me the new community church to which they now belonged. They exclaimed in abounding enthusiasm: "Oh, it is wonderful. You don't have to believe anything to join our church!" How unusual! "Believe" is a tremendous word in the Bible. Through it we are saved and joined to Christ (John Acts 11:17, 18) whether Jew or Gentile 20:31; Acts 16:31). By it we are assembled together in the common faith 11:17, 18) whether Jew or Gentile, Greek or barbarian, Roman or provincial, male or female, bond or free, black or white, poor or rich. Even as it is written, "I believe, and therefore have I spoken: we also believe and therefore speak" (II Cor. 4:13). We believe something about God, about Jesus Christ, about the Bible, about the soul and destiny of man, about the church, about the Holy Spirit and about the many other doctrines (teachings) of divine revelation. And believing, we speak, preach, teach, evangelize and call to repentance and faith in the name of the Lord Jesus. It is these common convictions that bind us together.

Sometimes we are told that the cardinal doctrine of the Baptist faith is soul liberty, freedom of conscience, the right to believe anything and everything or nothing. This persuasion we hold in common with the famous infidels of history, a Thomas Paine of the American Revolution, a Robert Ingersoll of the lecture platform, a Francois Voltaire of the French liberties. But is there not something else to distinguish us from the infidels? Voltaire is quoted as saying, "I disapprove of what you say, but I will defend to the death your right to say it." Baptists say that, too. But do we not say something more?

A man is invited to become a Baptist. He asks a simple question, "What do you Baptists believe?" "Oh," we reply, "you can believe anything and be a Baptist. There are Mohammedan Baptists, there are Hindu Baptists, there are atheist Baptists, there are infidel Baptists, there are Bible-rejecting Baptists, Christ-denying Baptists." One speaks up to say, "I personally am a Mary Baker Glover Patterson Eddy Baptist." Really? No! There are deep convictions we hold about the faith once for all delivered to the saints. We have never been slow or tardy or reluctant to write out, to speak out and to publish abroad those doctrinal beliefs. It is unthinkable that we would belong to a group which refuses to say what we believe.

One says: "But you can't say anything about Christ. That would be credal. You can't say anything about the Bible. That would be credal." Another says, "You can't tell me what to believe. That is what it is to be a Baptist. We believe in anything, or nothing." It becomes absurd and ridiculous. We do believe and that something is revealed to us from God out of heaven and it is written in God's Holy Book for all to read, to accept, to preach and to die for! It is these doctrines that give us strength and godly courage in a godless world, otherwise we are like the ten Israelites who returned from the promised land with a grapevine instead of a backbone, or like the well-used cliché "if you do not stand for something, you fall for anything."

If the God of the Bible is really God, then we cannot believe Him, accept Him and serve Him each in His own way. Rather we must believe, accept and serve Him each in His way. We must not seek to alter our theology to conform to the passing philosophical

cal fancies and fashions of the day. We must judge the teachings of men by the teachings of God. It is folly to bend theology to fit man when the Bible teaches that men must be altered to conform to the theology of God. A personal faith does not mean that we personally invent it, shape it, or use it as we please. A personal faith means that we have personally chosen it, accepted it, do believe it and, in the case of Baptists, we hold it in common with millions of others who likewise accept it.

Are we to change with the changing times? Only in our methods, our approaches and our nomenclature. Our great doctrines and principles never change. God does not change. The Almighty says, "I am the Lord, I change not" (Mal. 3:6) Christ does not change. He is the same yesterday, today and forever (Heb. 13:8). God's Word does not change. "Forever, O God, thy Word is fixed in heaven" (Ps. 119:89). Man does not change. He is essentially the same fallen creature, whether in the stone age, whether on the moon or on Mars, whether he is killing his fellowman with a stone axe or with an atomic bomb. And redemption is ever needed and ever the same. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

We must maintain our doctrines and our principles or lose our unity and our message. There will be no peace to us and no offer of hope to a troubled world if we lose the doctrinal basis for the gospel we preach.

And why would we choose to turn aside from the gospel message or be hesitant to espouse it or be slow to publish it? It was through doctrinal conviction that the little band of Baptists in London, England, published their Confession of Faith in 1644. It was through doctrinal conviction that the Baptists of Philadelphia published their Articles of Faith in 1742 and the New Hampshire Baptists their Confession in 1833. It was because of deep, doctrinal conviction that our Southern Baptist Convention published their Articles of Faith in 1925 and again in 1963. In these tremendous Confessions our compere were not placing our churches in theological strait jackets. There is room and to spare in these doctrinal declarations for variety and differences of opinion. But always our life of discussions and expression should be in that Bible-revealed framework of the truth of God. We are to be like the mercury in a thermometer — many changes, many differing degrees, many ups and downs, but always inside the thermometer. We are to be like the life in a home — many discussions, many differences, many tears and heartaches, but always in the family.

Our institutions ought to reflect those doctrinal commitments. Our literature ought to teach it. Our preachers and pastors and denominational leaders ought to preach it. And when we send out missionaries, they ought to declare in other lands the same marvelous, glorious, glad tidings of God's eternal, revealed truth. When we cease to believe in Christ we are no longer Christians. When we cease to believe in Baptist doctrines we are no longer Baptists. We have become something else.

III.

"Look unto the rock whence ye are hewn and to the hold of the pit whence ye are digged." We were born not only in a great missionary responsibility and in a deep, doctrinal conviction, but also in a vast cooperative effort, in an enterprise of common commitment. Luther Rice, the missionary statesman and strategist, by divine wisdom was led to see that what no one-church could do, an association of churches could do, and so mightily and effectively. Our organized Baptist work in America, and finally our Southern Baptist Convention, became viable, vibrant, quickening body through the willingness of the churches to share together a common program of missions, evangelism and education. This is still our only possible avenue of facing the needs and the tides of evil of our teeming, troubled world. We must do it together. One of us alone is too weak, too frail and too easily broken. It takes us all in strength and power. An aged, dying father called his seven sons around him. He gave each one a stick and said, "Break it." Each son easily broke his separate stick. The old father then bound seven sticks in a bundle, gave the fuses to his eldest son and said, "Break it." He could not. Then the second was commanded to try. He could not. Nor could any of the rest. "So," said the father, "is it to be of you. Alone you are weak, together you are strong." Our ultimate strength lies not only in our common devotion to our Lord, but also in our common determination to serve Him as an association of churches, a true fellowship of the saints, a holy and heavenly kolonia. Otherwise, we are hopelessly defeated before the onslaughts of the world.

One church can have a Sunday School, but if we are to have a Sunday School program we must have a Sunday School Board and a denominational framework in which it can move. One church can have a revival meeting, but if we are to have an evangelism program we must have an evangelistically oriented denominational outreach. One church can have a missionary but if we are to have a mission program we must have a mission board, working in the circle of a denominationally dedicated group of mission-minded churches. The denomination, which represents the combined strength of our cooperating churches, is all important as we accept the heavenly mandate to disciple, to baptize, and to teach the nations of the world. We may be in our churches independent sovereignties, democratic in government, without an over-lording, ecclesiastical hierarchy; but we are of one mind and of one accord now and forever in our passion to reach the whole earth with the gospel of reconciliation and redemption.

This is our past. This is our present. This is our future. We have no other Lord but Jesus. We have no other book but the Bible. We are moved by no other dedication but serving Christ. We have no other goal but preaching and implementing the gospel. Here we stand, so help us God. We can do no other. And in this commitment we are bound together forever in an unbreakable, unbeatable association and denomination of churches under the leadership of Jesus Christ, our Lord. Bring me my bow of burning gold, bring me my arrows of desire, bring me my spear, O clouds unfold, bring me my chariot of fire.

We shall not cease from battle strife, Nor shall the sword sleep in our hand, Till we have built Jerusalem In this fair and pleasant land.

Bring me my bow of burning gold, bring me my arrows of desire, bring me my spear, O clouds unfold, bring me my chariot of fire.

We shall not cease from battle strife, Nor shall the sword sleep in our hand, Till we have built Jerusalem In this fair and pleasant land.

Baptists In Nevada ---

(Continued from page 1)

Association is a part of the Arizona Baptist Convention.

At the present, the fellowship includes 37 churches and approximately 6,000 members. Nevada Baptists hope they will have reached by 1980 the minimum requirements of 50 churches with 12,500 members or 70 churches with 10,000 members in order to qualify as a state convention in the SBC.

Principal speakers for the meeting were Ralph Longshore, of the Southern Baptist General Convention of California; Don Stringer, of the Arizona Convention and Quentin Lockwood of the Home Mission Board.

The fellowship's annual meeting had been postponed nearly two weeks because of a massive snow storm which struck much of the state at the time the meeting was originally planned.

Over 160,000 Hear Billy Graham

(Continued from page 1)

sand people sat in Sunday's sweltering sunshine to listen to the entertainer from Nashville. In his introduction of Cash, Billy Graham said that the country singer was making his first public appearance at a Crusade, but that Johnny Cash had attended a Graham Crusade in Australia 11 years ago. Before singing, Cash described his appearance at the Crusade as "the pinnacle of my career." The nation's top country singer challenged youth to avoid the use of drugs, saying, "Take it from a guy who's been there, it ain't worth it." Accompanied by the musicians who appear on his TV show, Johnny Cash sang four selections including "What Is Truth?" and "Were You There?"

The opening weekend saw thousands coming by car, bus and plane from throughout Tennessee as well as several nearby states. Over 600 chartered buses surrounded the south end of the stadium for each meeting.

Several of the services of the ten-day evangelistic Crusade in Knoxville are being video taped for release this summer on nation-wide TV. The

Crusade continues through May 31 with services week days at 7:30 p.m.

and 3:00 p.m. on Memorial Day and the closing Sunday.

Adolescence is like a hitch in the Army — you'd hate to have missed it, and yet you'd hate to repeat it.

State Leaders Help ---

(Continued from page 1)

First Church, Grand Forks; Rev. Charles H. Jones, Grenada, to First Church, Larimore; Rev. Glen Williams, Collins, to Capitol Heights Church, Bismarck; Warren Trussell, Columbus, to First Church, Dickinson; Earl Sandifer, McComb, to Baptist Temple, Mandan; Marlan Seward, Jackson, to North Hill Church, Minot; Hugh Hairston, Gulfport, to First Church, Watford City.

Rev. Bryant Cummings is director of the Mississippi Sunday School department while Bob Lawrence is director of the Department of Religious Education of the Northern Plains Convention, of which North Dakota is a part.



KNOXVILLE, Tenn. — President Nixon, right, chats with evangelist Billy Graham before addressing a crowd of more than 80,000 attending a Graham Crusade at the University of Tennessee in Knoxville. A small group of peace demonstrators attempted to interrupt the President's speech but they were drowned out by the majority of the audience. (RNS Photo)

Swiftwater Calls Leavell

Swiftwater Church, Rt. 2, Greenville, announces that Rev. Bob Leavell of Leland has accepted their call as pastor. He and Mrs. Leavell and their daughter, Becky, planned to move on the field June 1.

Cothen Preaches

(Continued From Page 1)
thought to be the final answer for the creation of usable energy may produce so much heat that they could change atmospheric temperature a few degrees, cause the polar ice caps to melt, thus creating a flood upon the whole earth. Our technology has created a many-powered man, but it has also created the ability of man to detonate all life by the planet.

It will probably be possible during this century for man to manipulate human genes. This means that man will be able to create the kind of man that he wants to live upon the earth. This ability will produce enormous moral and ethical problems. What kinds of people should be permitted to live on the earth? How many of what kinds of people should be brought into life? Who has the right or the power or the wisdom to make such decisions as these? Who will be empowered to exercise such controls? Can that power be corrupted? Will the human family become a race of robots controlled by some super monster? We might even ask the pertinent question, will they allow any preachers to be born since there's not much market for us now.

There are some side affects to the new age of rationality. For example, in a time when more people are better educated than ever in the history of the world, the same educated people, young people particularly, are emphasizing feelings. They are talking in terms of that which they feel, that which is intuitive instead of that which is rational.

It is quite obvious that man is a rational being, but he is not omniscient. We begin to see that our rational processes raise us above the animal, but they do not make us gods. Sometimes man is less than rational, for he acts on impulse, on prejudice, on anger and thus he becomes dangerous to himself and all the rest of life.

Man is more than rational. There is a dimension beyond his rationality. There is a part of him that cannot be explained by rational processes. There is a transcendent quality about man and thus, there is hope.

Consider too that this is the age of instant knowledge. Daily various media hurl into your living room the blood and sweat and filth and horror and murder and suffering of Vietnam. Or perhaps today's news takes you actually into a ghetto where you see the clubs falling, the rocks being thrown, the looters shouting. Or maybe your five year old is taken by the television into a hospital to see the gore produced by high speed accident. Thus, with a mental photograph or with a glimpse in a flash or with a fragment of information without adequate background, without all of the details, with many of the facts missing, without any insight into the moods or the problems which produced the given situation, we are thrust into some of the most traumatic experiences of the universe.

We have thus created instant public opinion which varies from chapter to chapter daily. These kaleidoscopic psychedelic events cannot help but breed in us uneasiness and confusion. Many people are forced to withdraw to avoid being in the vulnerable position of having their emotions plunged daily into a different maelstrom. Many people instead of withdrawing plunge into the emotion and the circumstance of the moment and discover to their dismay that the water is hot. If a person commits himself emotionally to today's mood created by instant communication he may discover that tomorrow he is isolated from the mood of the day and estranged from those to whom yesterday he felt related. Last month an editor of the Associated Press said "The readers have psychic itch. They have become less tolerant, less civil, less trusting."

The age of instant communication has brought on its own errors, its own inadequacies, and its own inanities. It has furnished the American people the best news coverage in the history of men. It has involved them emotionally in the climatic events of their world in a fashion which man has never experienced before. It has also produced crisis in human emotion that makes it difficult for a man to adjust his ego, his psyche and his emotions on a day to day basis.

Consider further that in the age of rationality and instant communication there comes to our society a crisis of caring. The emotional screech of young people rises over the earth. The low sob of neglected old folk is heard in every community. The raucous cry of special interest groups disturbs every city government. The feminists are fanning the flames as they have not in a long time. One gets the feeling that vast packs of young people can be found in every city hunting a cause about which to care. Hostility flows throughout the entire society. Hostility exists between the schools and society at large. Capital and labor once again are at each other's throat. There is hostility between the young and the old, between the square and the hippie, between the conservative and the liberal. Denominations and churches are not free from these tensions. There is hostility between preachers and lay people and the chasms between us continue to grow.

Dr. Clyde Fant of Southwestern Baptist Theological Seminary recently

ly said there are four general sources of hostility potential. One, ethnocentrism, the emotional tie up with ones own group. Two, xenophobia, the fear of the stranger and the readiness to hate the stranger. Third, he said, there is a will to survive which brings about in all of us the self defensive action. Four, the angers, frustrations, fears, boredom and disappointments which mark our individual experiences. Everywhere and all around us are these manifestations of emotionalism and tension. Out of this context comes the repetitive cry of the young people, "Nobody cares about us. Nobody seems to be interested in what we want, what we think and what we feel."

One of the most dismal of the problems with which we are confronted is that for so many we seem to be at the time when life has no meaning. Some educator whose name I long since forgot summed up this meaningless life by saying that it is a time when we have no sense of being at home. We seem to have no promise of future usefulness. There is no personal sense of worthwhileness and we are in rebellion against the authority figures and thus we are insecure. In the new age of rationalism, the hallmark of our time has come to be "No man cares for my soul."

Thus what we seem to see is the unrestrained human spirit—supposedly unfettered and free tearing at the cages it builds around itself. Gigantic emotions are daily stimulated by a barrage of misinformation, of causes, of sights, of sounds, of speeding events that we cannot possibly keep up with, to say nothing of understand. Man seems to revert to the primitive—the Adamic nature flourishes.

Thus I suggest to you that society is back on the verge of the jungle. One gets the feeling that we may very well break up into small packs, each identified with a small group of likes, carrying guns and switchblades, trying to maintain our sanity and crying for some dictator to rescue us from ourselves.

It is an era when generations of progress can be lost. Men in rebellion against God may end all life upon the planet. Society depends today as perhaps never before on some who will exercise self restraint. Education certainly helps, but it has sometimes sharpened the meat cleavers of butchers. There is a need for Christians in their finest hour—people who can demonstrate self restraint—people whose Christian faith demands fairness and honesty—people with respect for human dignity—Christians who make no demands for rights or privileges—Christians who restrain themselves in the behalf of others—Christians who will extend understanding to others—people who will manifest acceptance—people who will understand and extend forgiveness—people who are interested in second millenium. This is the time for Christians to have their finest hour.

Consider with me then our Baptist response to this situation. We have seen, we have heard, we have felt, and we are afraid.

Hostility surrounds us—hostility from some of our children and from some of us. The changes which have occurred rapidly in our world do not fit our preconceptions. Our churches have been losing their influence and their power. Our favored positions are threatened and our world trembles on the brink of disintegration. Somehow or other we have lost our magic. Our programs don't produce. Our formulas do not work. Everything isn't bigger and better than it was last year and we are afraid. In our fear we begin to cast around to see what can be done, or who is to blame.

We remember our growth and our progress and the baptisms of the '50's, the exhilaration of bigness, and the joys of succeeding. We began to cast around for a way to recapture those days and we committed the inevitable, we tried to institutionalize our gains. We sought frantically to remember, how did we do it and to repeat it. We tried to bring back 1954 with a million more. We demanded that new programs be produced with numbered buttons that pushed in sequence would produce the successes of yesteryear. And when they were provided at our demands we pushed and pushed, and the bangs tapered off into very small pops and finally we heard only a little whistle of escaping air.

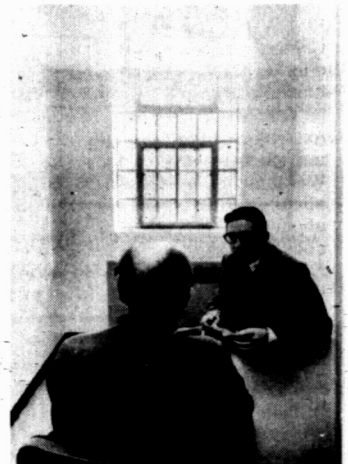
We tried frantically to crystallize the success mechanism. We had all the pieces and the wheels but we couldn't seem to put them together again. We had all the parts but we couldn't find the handle.

And we passed thus into another phase of our history. We forgot that in those years there were long night hours of pleading with God. There was an endless and breathless pursuit of the lost, without much reference to the golf course, the fishing hole, the ease or the annuity. There were the rising currents of the work of the Holy Spirit. Somehow in the transition years we thought to capture Him and use Him for our gratification and glory, instead of the spreading of our spiritual sails to receive His faintest breeze and go whither He wished. In short, some made the fatal mistake of thinking that we could capture God and use Him for our purposes instead of capture ourselves and surrender to His purposes.

Henry P. VanDuesen in his volume



FIRST SOUTHERN Baptist Church sign, Ouray, Colorado.



EBB KILPATRICK, JR., director of Youth and Family Services, Denver Association, counsels with an inmate at the jail.



MRS. GURNEY; two students and Don Gurney, director of Military Personnel and BSU Ministries, in front of the BSU Center in Colorado Springs.



ROBERTO NYBERG, pastor of Iglesia Bautista Nueva Vida (New Life Baptist Church), Colorado Springs. This church ministers primarily to Spanish-speaking. It was purchased with a Church Loan from the Home Mission Board.



MR. AND MRS. DON GURNEY, (center), director of Military Personnel and BSU Ministries, Colorado Springs, talking with group in the Air Force Academy.



R. H. CAGLE, superintendent of missions for the Pike's Peak Association, pointing out site purchased with help of the Home Mission Board site fund for a future Baptist Church building in the Vista Grande area of Colorado Springs.



RANDY FOSTER, student summer personnel, witnesses to a student who is working for the summer at a lodge in Estes Park, Colorado.

Missions In Denver, Colorado, Area

"That they may know... from the West... I am the Lord, and there is none else." Isaiah 45:6

Southern Baptists through the Home Mission Board, join with the Colorado Baptist State Convention in supporting missionaries, including superintendents of missions, aid in securing church sites and loans, and mission and evangelism plans.

Spirit, Son and Father, made the following incisive comment. "We may see the logic of spiritual vitality re-enacted again and again in the pilgrimage of the Christian church whereby a period of intense and creative renewal is unfailingly succeeded by an aftermath of gradually diminishing spiritual vigor but increasing theological and organizational rigidity; then by a time of comparative sterility until revival bursts forth afresh and the curve of ascending life and power is re-enacted." Southern Baptists woke up one morning to find ourselves in stage three, increasing theological and organizational rigidity and apparently rapidly approaching phase four, comparative sterility.

In the transitional stage of denominational history when we failed to institutionalize our gains, we began to try other paths. Some in honesty recognized that we were in transition and tried to find God's path and follow. Some of these have succeeded.

Some have sought creative expressions of faith in social action of the Christian variety. In my opinion, the move in the Southern Baptist Convention toward social action does not have its roots in the old social gospel of the '20's but in the religious surge of the '50's. Many were reading the signs of unrest and sterility and looked for ways of ministering, of finding a way to do the work of God in a changing society. Their motives were often misunderstood and misinterpreted. Some of them were accused of heresy or worse yet, liberalism.

Some honest sincere folk, not understanding—and who does really—find themselves threatened by change and transition. They found that the Gospel did not always succeed with every man in making him what he ought to be. We could learn a lesson from the New Testament, for by man's standards Jesus did not always win. These honest folk became concerned, they feared failure, and we can stand anything except failing. There is something in a man that demands an explanation of his failure that his ego can accept. Consciously or unconsciously, we began to seek ways of explaining what was going on.

Adopted Stance Of Defenders. Some of the brethren adopted the stance of the defenders of the faith. Many were honest folk, good people, and they fled to the theology of the Bible. This is a good place to go. One would hope that we would flee to the completeness of the Bible with its emphasis upon love, understanding, and commitment to Jesus Christ. These defenders of the faith began to say, "here I stand, God, help me, I can do no other." This they often did without realizing that this is where most of us stand. Some stood there to defend the faith by belligerence, which is at best an inconsistency. One could hope that in time these might become proclaimers of the faith. In my judgment, the faith, Christ and the Bible need little in the way of defense.

They need only to be proclaimed. Some among us set up small judgment thrones, pointing accusing fingers at heretics. All over America small inquisitions were organized, running down the heretics, exposing and executing them. Some inquisitors—small in number—threatened one and all without realizing the strange paradox it involved. Often the cry has come, "The Southern Baptist Convention is going to split. We will not long tolerate the excesses of liberalism which we see."

One of the most interesting of phenomena has been that all over America little groups of men sit in their caves on their Mt. Horeb crying, "Lord, there's no one left but me."

In these days of division and search, of transition and confusion, of honest differences and confrontation, a Christian response by all of us would have been brotherly counsel with those thought to be in error. When a brother sinned there should have been communication before the breach. There should have been prayer and pleading. There should have been honest discussion and genuine concern about a brother who departs from faith.

The right and the ability to judge is God's. For a man to judge any of us he must have at least four characteristics. He must have authority over the judged—this God gives to no man. He must have righteousness enough of his own not to be guilty of similar or equal sins—none of us possesses this qualification. He must have complete knowledge of all the facts—I doubt that we have them. And fourth, he must have the wisdom to apply the facts and to discern motives—none of us has this much knowledge and wisdom. We are further prohibited from sitting in judgment on one another by the oft repeated admonition of our Lord and His followers, "Judge not, lest you be judged with the same judgment."

In summary, our problems at least are partially explained by the fact that we adopted secular standards of success for the ministry and the churches. By these standards we must preserve our successes and we were tempted beyond the bearing to preserve our position and prestige. Our careers were suddenly on the line, for the preacher and the church must succeed. We were threatened and frightened, and our institutions were declining. In some minds this was equal to failure. A great deal of psychological scrambling became necessary. It was mandatory to find a stance that was defensible, that eased our guilt and protected our self image.

When we were hemmed in the inevitable tendency is to fight; the instinctive way is to attack others. In this case it was a possible out, unconscious for many. We can call nearly anyone liberal and it can mean nearly anything. I have been called liberal for trying to apply Baptist polity to a Baptist college and more conservative than that you cannot get.

It is human to try to find an object for hostility. The inevitable, psychological temptation for us all would be to retreat to self-righteousness. The inevitable next step is, "We thank thee Lord that we are not as other men are." Good people startled by the siren of hatred and alarm, pushed by the strident song of satan, may find themselves keeping company with, of all people, the Pharisees; "I thank thee Lord that I am not as that Publican."

In our better moments most of us know that God is. We know Him, we believe in Him and we believe in His leading. We have a faint awareness of the complexity of our age and of our society. We are keenly conscious of the power of evil and we are afraid for ourselves, for our children and for our churches.

But across the land the cry rises from honest men, "Oh, Lord, show us the way."

In spite of all the things which I have said, and without any attempt to appeal to denominational pride, the context which I have been describing is an age made for Baptists. Consider with me briefly what it means to be a Baptist. We are people of the Book. We may differ on interpreting it, or applying it, or what it means, but we are a people of the Book. Others have so claimed, so let us consider some of the major issues for this day of being a people of the Book.

Our theology is bound up in "For God so loved the world." He loved mankind supremely through Jesus Christ who died, was buried, rose again, ascended to the right hand of the Father and He is coming again. God loved man by reaching out through the ministry of the Holy Spirit in conviction, in conversion and in the gradual conquering of the spirit of man. God has loved man through the ministry of the church, through the ministry of men; and has loved them by reaching to them, nurturing them and maturing them. The evidence of the love of God is everywhere visible to those who have eyes to see.

Love Of God Speaks

The love of God speaks to the identity crisis. The man who identifies himself as a son of God has found himself. He has put his feet on a straight and narrow path to the realization of his selfhood, to the realization of his sonship, and to the realization of his ministry and mission. The man who identifies himself as a son of God is in the best possible position to minister to the needs of the earth.

The love of God speaks to the crisis of alienation. We have believed that God was in Christ reconciling the world unto himself. The alienation of man from man, and the alienation of man from God, constitute the basic reasons for the difficulties in which the world finds itself today. The theology of Baptists has centered in the fact of the love of God and that he was quite capable of accepting man

as He found himself, and loving him to become what he ought to be. The point of the coming of Christ was to cure the alienation of man from God and to relate men together as brothers. This theology is as pertinent to the here and now as it is to the hereafter. In the crisis of caring in our world, no message could be more meaningful to distraught humanity than that "God so loved the world."

God's love speaks to the crisis of our institutions. If the direction of our institutions can be brought under the direction of God in love, the institutions will have built into themselves the ability of self realization, self correction and self control.

In short, God's love is relevant to a technological age. It is as up to date as a plaintive plea of a hippie on a downtown street corner. Never have so many needed God's love so much. In the love of God our spirit can luxuriate, our mind can take rest, our restless souls can find security and our distraught lives can find purpose.

Consider for a moment our Baptist ethic. Because we are a people of the Book, the ethical structure of our lives must be bound up with "thou shalt love thy neighbor as thyself." In short, to be truly Christian our faith must affect human relationships. I am His child, but you are His child too, and thus we are brothers together in Christ.

Our love then under God reaches out to each other. It means acceptance of each other. It means Baptists from Boston and Virginia and Florida and Mississippi and Texas and California accepting one another, one another's accent and lifestyle, accepting each other at face value as Christians until conduct proves otherwise. Christian love means loyalty to each other. It means forgiveness of one another whether it is deserved or not. It means faith in our brothers, confidence in their integrity, in their ability, and trusting in them as Christian brothers. Christian love means self giving. It means that we are willing to give ourselves to each other; that we are willing to be vulnerable to abuse or hurt simply because we love one another. We are willing to get out on the emotional limbs of brotherly love, risking serious emotional damage for the sake of expressing to each other that which Christ expressed to us.

This does not mean that we abandon our individual positions, but when our brother is wrong we weep over him instead of calling him names. We counsel with him instead of threatening him. We pray for him instead of blackmailing him. We try to help him instead of abandoning him. If some how we can catch the vision of ministry and mission to each other as we have caught the meaning of ministry and mission to a lost world, we may very well put ourselves back in the position that God can use us to reach a lost world. Without the ability

(Continued On Page 5)

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Guest Editorial

Where Is Our Gratitude?

Hudson Baggett
In Alabama Baptist

A husky football star stood between the U. S. flag and 150 campus demonstrators for three hours. His name is Bill Pierson of San Diego State College. He was walking from class when he spotted some students lowering the flag to half-staff in support of their protest.

Pierson, a 6 foot 3, 250 pound ex-sailor raised the flag back to the top and stood his ground while being threatened with fire hoses and chemical sprays. "I was born under that flag, I fought for it and I'm going to college because of what it stands for," said Pierson.

Unfortunately, we are allowing those who major on what is wrong with our country to overshadow such patriotism as displayed by Bill Pierson.

Freedom to criticize our nation in the merciless fashion some people do, is a liberty that most nations would not allow.

Critics of the war policy of our country should take a close look at the enemy we're fighting in Southeast Asia. While the Hanoi government calls for a full withdrawal of American troops, they will not even admit that North Vietnamese troops are in South Vietnam, Cambodia or Laos. Military force is all that will deter such rulers. Critics who claim that we should not use force to stop the Communists are advocating a policy which will lead to Communist expansion and domination. Communist regimes bring an end to freedom as we know it. Castro's policies in

Cuba are a reminder close at hand.

Where is our gratitude for the prosperity we enjoy? It is true that all Americans are not affluent, but this country offers more opportunities for employment etc. than most nations.

Where is our gratitude for those who have struggled and fought for the freedoms we enjoy? It is not very pleasant to think that many of our finest youth have died and are dying for a cause which some people in our nation would give up without a fight.

Where is our gratitude to God for the privilege of living in a nation which permits us to worship according to our desire? Freedom of religion is also a rarity in the world.

We do not have to take the position, "My country right or wrong" to show gratitude for the things that make our nation great.

Neither do we have to agree with all of the policies of our country to express appreciation for our nation as a whole.

Where is our gratitude for the freedom to criticize? Some of the most active critics do not appreciate the liberty they use and abuse. It is time that we begin to question both the methods and motives of some of this nation's critics. Everyone who questions the war policy of this country does not fall into this category, but some of the critics are friends of our enemies. It's time we face this fact.

We need more people like Bill Pierson of San Diego State College.

Guest Editorial

Blessitt In Louisville

By Wayne Dehoney
In Church Chimes

We give God the glory and praise and honor for the way he has again used Arthur Blessitt in our midst!

Earlier in the week, Arthur Blessitt spoke to my class in Evangelism at the Seminary. Several other classes joined in this special session and he so electrified the students in the class period that we were led of the Holy Spirit of God to call for a prayer meeting in the Seminary Chapel for two o'clock that afternoon. More than 200 students and faculty members gathered in the Chapel for this prayer meeting as it began. From the beginning, God used Arthur Blessitt to cause many of us to open our hearts to the leadership of the Spirit. Students, professors, visitors, many others were caught up in this prayer meeting — there were those who were saved — many gave testimonies of renewal and the rediscovery of God's will for their lives! And the prayer meeting continued on and on and on! It finally concluded 14 hours later at 4:00 a.m.

Then out of the many appearances of Arthur on the news media, things began to happen throughout the city. Saturday at one o'clock, by actual count, 982 people filed two by two in a procession six blocks long from River Road down Fourth Street through the very heart of Louisville to Central Park. Arthur led them carrying the cross, with hundreds of signs proclaiming, "God loves you," "Jesus is our only hope," etc. It was a glorious and wonderful witness for our Lord and Louisville will never be the same again because of this witness. We thank the city ad-

ministration, the public officials, the police, for their assistance and kindness and sympathetic help.

Saturday night's service at Freedom Hall was another great youth night for Kentucky Baptists. More than 10,000 were there — and there were hundreds of decisions.

But we feel that God blessed Walnut Street in such a unique and unusual way in all of these meetings — through what happened in our services Sunday morning and Sunday night. God was here! And scores of decisions were made for Christ. People were saved, families united, lives renewed, commitments reaffirmed. You will find in the Chimes — the list of those who came. It is only partial for there were many who came forward and knelt at the altar in prayer, praying with others, praying for themselves, whose names are not listed. Sunday night, as the invitation was extended, the altar was filled with men and women, and young people kneeling and praying. And this continued on until 10:15! What a day! What a blessing! What a witness for God! What a Saviour!

And now, let it be only the beginning. Let us pray that God's Spirit will continue to move in your church and throughout our city. Let us give ourselves to the conservation and strengthening of these experiences in Christ. And let us share our witness to reach out that others may have the glorious experiences that we have had in the Lord.

(NOTE — Arthur Blessitt, former Mississippian, is marching across America, in his witness to youth. This is the story of his recent visit to Louisville, Ky. — Editor)

"QUOTABLES"

Selected by the editor from contemporary thought and opinion

As genuine as is the church's hope for Jesus' promised return, it must not be allowed to obscure his real presence. —Hugh R. Peterson in "Broadman Comments, 1970," Broadman Press.

A mountain philosopher said: "A feller can't no more explain what he don't know than he can come back from where he ain't been." —Amy Bolding in "Installation Services for All Groups," Broadman Press.

Doubters make good listeners. They even make the best believers. —Don B. Harbuck in "The Dynamics of Belief," Broadman Press.

In resolving crises, we become stronger and find out who we are. Faith takes man by the arm and allows him to look down into his own nature and at the world about him. —R. Loftin Hudson in "Persons in Crisis," Broadman Press.

He told me he felt that God had put the ability to sing into man because it's a built-in tranquilizer. You cannot sing and worry at the same time. —Bobby Lord in "Hit the Glory Road," Broadman Press.

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, June 4, 1970

—But Only God Can Make A Tree



NEWEST BOOKS

JOT'S CUPCAKE CHASE; TOY SOUNDS FOR JOT; JOT HITS A HOMER, by Ruth Byers (Broadman Press).

These three bright, colorful new picture-story books are designed to guide creative imagination and spiritual growth in children. The stories and book arrangements are by Ruth Byers. Original art is from the JOT television series. These books are sure to delight small children, just as the JOT TV shows have done. In addition to the picture-story books, there is also the JOT ACTIVITY BOOK, for drawing, coloring, writing, and pasting. Jot drawings in the ACTIVITY BOOK are by Monte Young.

THEY CHANGED MY CHINA by Molly Wong (Broadman, paperback, 127 pp.).

What happens to a country of great culture and a proud people when Communism overwhelms them? Molly Wong gives a firsthand report of her own experiences. After setting the background of China before the Communists came, she gives a vivid and gruesome picture of their tactics and how they changed the people. Although Molly Wong endured many hardships and persecutions for five and one-half years, she was one of

the more fortunate Christians in being able to escape to Hong Kong at last.

TWEEN-AGE AMBASSADORS by Frances Tunnell Carter (Convention Press, 93 pp.).

This is the study book for Older Children, in the 1970 Foreign Mission Graded Series, "Chinese Mission Fields Today." The chapters touch briefly on mission work in Hong Kong, Macao, Taiwan, Singapore, Thailand, and the Philippines. The author is a Mississippian, born in Pontotoc County. She and her husband are professors at Samford University, Birmingham, Ala.

BEING CHRISTLIKE by Harold L. Vahking (Broadman Press, paperback, 96 pp.).

Youth's guide in the search for life's meaning, helpful for personal reading by youth and their leaders, this book is also pertinent and stimulating for teen-age discussion groups on "Being Christlike." The author, an assistant professor of psychology at Georgetown College, points up the importance of arriving at a personal belief that will give the fullest meaning to life.

My Brother Lives In North Vietnam

By Doris Brickell,
1525 Meadowbrook Rd.
Jackson, Miss. 39211

"I deeply regret to confirm on behalf of the United States Navy that your brother, Cdr. Robert Byron Fuller is Missing In Action. This occurred on 14 July, 1967 while on a combat mission over North Vietnam. In the absence of evidence of your brother's fate, he will be continued in an MIA status. The area in which your brother became missing presents the possibility that he could be held by hostile forces against his will."

Thus, with the receipt of this telegram, my family began what can only be described as a period of great anxiety and despair. With great faith we trusted that God in his mercy had spared his life — that faith was confirmed when his name as a Prisoner of War was brought out of Hanoi in August, 1969, by three released POW's. My brother and over 1,500 other American servicemen were given a job to do by their country. They went forward with pride out of a sense of duty and responsibility — they gave their all and are presently being held as prisoners by a foreign nation.

No matter your political convictions on the war — whether to pull out today or bomb Hanoi tomorrow — you can support humane treatment of POW's. These Americans who sacrifice day by day, the best years of their lives so that others may live in freedom throughout the world, are in a desperate situation and deserve not only our attention, but the world's.

All choices have been stripped from these men. The only things they have left that is all their own, which cannot be taken from them are: 1. their choice of attitude as to how they will accept their imprisonment and mistreatment, and 2. their faith in God. The men in each camp are almost entirely isolated — isolation appears to be a key tactic in an attempt to wear down a prisoner's spirit by sheer loneliness and monotony. Practically all have been kept in solitary confinement for months on end. We believe Captain James Stockdale has been in solitary for 5 years — one man is known to have been left in total darkness for over a year. They never see the sunshine except when allowed out individually for 5 minutes each morning to wash up in a trough with a tin cup. Can you imagine not being able to talk to anyone day after day, year after year? The North Vietnamese

even make every effort to see that the prisoners do not learn their language — this is to further increase their insecurity. The guards hiss at the men when they want them to do something.

We feel that these men have an ability to survive a long length of time without direct communication, but we are not so confident of their physical endurance. Two bowls of pumpkin soup, dysentery, tropical infections are all in a POW's daily life. In spite of these dire circumstances, evidence indicates that none of the POW's have repudiated their country.

Many ask the question "Why not a prisoner exchange?" Would you believe that the North Vietnamese do not admit to having troops in the South? They have refused the list of POW's from the South Vietnamese, will not accept letters from their own soldiers who are prisoners of the South, nor will they allow the families of these men to write to them. Our negotiator in Paris has given a complete list of all our missing Americans to the North Vietnamese delegation and asked them to please identify those who are alive and in prison, but they have refused. Over 1,000 families do not know if their loved ones are dead or alive — some have been in this state of limbo for six years! Permitting relatives of U. S. servicemen to send mail to a man who may not even be alive is not a concession; it is a cruelty.

The POW's only hope is through people such as you who are reading this article. They need and we earnestly solicit your support through prayers, writing letters of concern and sharing this information with others.

I would like to share with you my brother's first and only letter — written Christmas and received May 2, 1970:

"My dearest family,
I pray you are all in good health and have a happy and holy holiday season. Don't worry about me, I am O. K. Please place some flowers on the altar at church in thanksgiving for my wonderful family. Thank you for the two packages, especially the pictures. Take care and love each other until I get home. I love you all so very much.
Byron"

Persons whose assistance could be



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

Icing on a cake means many things to many people. It took me the better part of two years to triumph in making chocolate icing. One day James gravely endangered his shiny, bald head by bluntly suggesting that I quit trying. We had eaten icing with a spoon or chiseled it with a butcher knife so often he figured the case was hopeless. But my third-grade teacher, perturbed by my giving up so easily, had made me write one hundred times, "If at first you don't succeed, try, try again." So I tried and tried again. And succeeded.

As long as we had only two boys big enough to want to scrape the boiler, the problem was easily solved — just leave a thickly coated, half-full spoon for one and hand the boiler to the other. When the third set of hands and eyes began reaching for a spoon or boiler I had to find some excuse for ending up with two spoons in the boiler. It's been worth all the effort it took me to learn to make icing.

But the icing on the icing cake came last week. I had made a chocolate layer cake. The icing looked as if it might revert to the spoon-eating days. Finally, applying the watch-

ed-kettle-never-boils to the fudging process of icing, I ignored the cake.

Sometime later Bobby touched the icing and said, "Mama, the icing is going to hard up." I happened to be looking at the youngest, James Neil, when Bobby said that. The most delighted expression spread over his face. His nose crinkled and his eyes sparkled. He sorta leaned back and easing his breath out slowly, explained, "Ooh, that's when icing is good. When it is thick and hard and you can peel it off and lay it over at the side and eat it all by itself when you've finished the cake. Man, it's good."

I remembered how many times I had done that very thing when I was a little girl. And a delighted feeling spread over my heart.

Then it came to me that heaven will be the icing on the cake. All the time I'm eating the cake here, blessing after blessing, the hunks of icing are laid aside, waiting for me when I have finished eating the cake.

Wish I could find the fellow who said you can't have your cake and eat it, too. So I could show him that you can.

THE BAPTIST FORUM

"Thank You" From Mrs. O. M. Jones

I should like to thank the Baptist Record for according me this privilege of expressing my appreciation to the people of Mississippi for the opportunity that I have had for thirty-four years of working with them through the Baptist Book Store of Jackson.

It is impossible for me to tell what this work has meant to my life. It has been such a joy to try to serve you through this capacity.

Time has not permitted my writing thank you notes to the many friends who have sent messages regarding my retirement. But I take this means of saying a sincere thank you for these and for everything.

Mrs. O. M. Jones
Baptist Book Store
125 N. President St.
Jackson, Mississippi

Grieved By Training Union Lessons On Evolution

Dear Sir:

Writing out of a concerned and broken heart, I go on record as deploring and detesting the action of the Sunday School Board in its publication of the lesson, "The Christian and Evolution" in the Adult Training Union Quarterly for June 14, 1970.

It is just one more example of being sold out by our leadership. Human organic evolution, theistic or otherwise, is the biggest lie that Satan has ever foisted on a gullible human race. So, now, we use our denomination's publishing house to deny God's Word and approve Satan's lie.

Shame! Shame! Shame!
Sady,
J. William Hall, Pastor
Ramothe Baptist Church
Rt. 5, Box 722
Falmouth, Virginia 22401

ON THE MORAL SCENE

CHRISTIAN LIFE COMMISSION, SBC

We are fouling our streams, lakes, marshes. The sea is next. We are burying ourselves under 7 million scrapped cars, 30 millions tons of waste paper, 48 billion discarded cans and 28 billion bottles and jars a year. A million tons more of garbage pile up each day. The air we breathe circles the earth 40 times a year, and America contributes 140 million tons of pollutants: 90 million from cars — we burn more gasoline than the rest of the world combined — 15 million from electric-power generation, one third of the world's total. Lead in San Diego's air gets deposited in layers on the Pacific. Los Angeles smog may cause mass deaths by 1975. Noise, straining our lives, doubles in volume every ten years. There are 5,500 Americans born each day; 100 million more by 2000. We already consume and waste more than any other people. We flatten our hills, fill our bays, blitz our wilderness. The quality drain from our lives. (Look, 4-21-70)

Last year, U. S. Customs' inspectors collected 54,818 pounds of heroin, opium, hashish, marijuana, cocaine, and other narcotics from 3,425 travelers entering the United States. U. S. Customs have added 378 new inspectors along with 307 investigators to help cut off the flow of narcotics. But it still keeps coming. (The New York Times, 3-15-70)

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Left, Middle, And Right -

By Albert M. Casteel,
Missionary to Puerto Rico

A course to choose and pursue has perpetually afforded mankind the unique heritage of making a choice. Since the Garden of Eden this has been true.

Why halt ye between two opinions?, a penetrating question posed by a great prophet of God, confronts us squarely with this great privilege of choice. Our Savior expressed compassionately His desire that we make the proper choice when He declared: Turn to God, follow Me, confess Me; know the truth and the truth will make you free. Choice and commitment are resounded by the apostle Paul in his admonition, "Come out from among them and be ye separate."

Left, middle, and right are terms which have been used over the years to depict the political philosophy to which one adheres. Some have used it with theological connotations. Are we doing justice to the teachings of Jesus when we speak of "middle-of-the-roads"? Politically, each of the three positions has its variations. We thus say one can be slightly to the right of left or a fraction to the left of right. Just how far one must go to one side or the other before he becomes a "middle-of-the-roader" is not clear. Should we allow the axioms of Biblical faith and practice to be muddled with this trinominal combination?

Jesus was aware of all the philosophies of His day, and yet He declared that His coming would be a time of separating the nations, classifying them into two categories. The group on the right, which He named "sheep," will be invited to "come" and will be called "blessed"; these will inherit eternal life. On the left, He said He will place the "goats," sentencing them to "depart" and calling them "cursed"; these will inherit

eternal punishment.

We must not let ourselves drift into the between, middle-of-the-road course. This is dangerous. Even the law of the land prohibits us from walking or driving to the middle of the road. We are admonished to keep to the right. To insist on clinging to the middle can be fatal. According to highway law, one may leave the right, cross the middle to the left and change courses, only after duly signaling to alert fellow travellers of the danger which might be involved. Let us make our position clear: We are either dead or alive, hot or cold, sober and drunk, asleep or awake; we have either sight or blindness, hearing or deafness; we love or we hate, speak the truth or falsehood; we are serving either God or Mammon.

Speaking as an individual and as a Southern Baptist, I do not believe that our convention is "largely made up of middle-of-the-roads" as some are saying. I believe our great fellowship of Southern Baptists is largely made up of people who are squarely on the Lord's side; they are not aligned behind any man or philosophy other than Christ and Bible truth. I am convinced that the great majority of Southern Baptists are firmly committed and dedicated to the precepts of the great Head of the church who came not to promote a philosophy and gain a following, but to give His life as a ransom for us.

Left, middle, right — Southern Baptists, what course shall we pursue? The privilege of making this choice is ours. The Unchanging Christ awaits our decision.

(Albert Casteel and his family are on furlough at Southern Seminary in Louisville, and he personally was in the Baptist Hospital in Louisville when he wrote on May 25. He expects to study at the seminary this summer. His address is Box 75, SBTS, 2825 Lexington Rd., Louisville, Ky. 40206. —Editor)

Dr. Cothen Preaches

(Continued From Page 1)

to demonstrate the love of God in human practice we may very well sacrifice our ability to preach the love of God in an effective fashion in a fallen society.

Our Baptist ethic, loving our neighbor as ourselves, involves us in reaching out to fallen man. While it is our spiritual responsibility to hate sin, it is equally our responsibility to love the sinner. One of the sorest epithets hurled at Jesus was that they called Him the friend of sinners. He was! It was that fact that let me in. If He had not been a friend of sinners I surely would have been excluded. By being a friend of sinners He did not stoop to wrong, but he stooped to wrong doers. What a message to Baptists today! We are not to fall into the ways of the world, but we are to go into the ways of the world and compel them to come in.

I walked recently on Peachtree Street in old Atlanta, Georgia, a section of it has become a Hippie Community, as other cities have had their own spring suddenly to life. There I saw a teen-age girl, some father's daughter, dirty, unkempt, hair matted, peddling filth. As I looked at her I thought that this was someone's child and undoubtedly some place a parent's heart was breaking; someone was longing to see a daughter for whom such fond hopes had been sustained, to come back home, to come back to right. But as I looked at her in her dirt with her perverted ideas, and with her feeling of hostility, my own hostility grew. Then I remembered that it was one of these people that bathed the feet of Jesus with her tears and wiped them with her hair. It was for these people He surely died.

The ethic of Southern Baptists — of Christians — "Thou shalt love thy neighbor as thyself," speaks clearly to the age in which we live. It may very well be that if this became the hallmark of the Southern Baptist Convention our greatest day of ministry and service would be yet before us.

Consider Baptist Polity

Finally, consider with me a moment our Baptist polity. Because we are a people of the Book, we have believed in the priesthood of all believers. Mullins in his remarkable little volume, *The Axioms of Religion* written in 1908 which says much about modern Baptist polity, said that the mother principle is the competency of the soul in religion under God. This fits precisely what we conceive to be the scriptural teaching concerning a free man under God. No coercion of any description is to be allowed in religion. Each man is under the influence of the Holy Spirit and is responsible to God for himself. This doctrine of the freedom of man but with responsibility to God, fits the spirit and the need of this age.

One of the axioms of religion is that every believer in the church has equal privileges. We often describe this as the democracy of the church. One of the curious problems of our age is the rebellion of young people against the lack of democracy in the church. They think we have a habit of excluding those who may disagree with us. We seem to wish to isolate

those who do not see things exactly as we see them. If we actually practiced the democracy of the church with equal privileges for all believers we would cure many of our church ills today.

To extend our Baptist polity a little farther, we believe in free churches, voluntarily associated together for the propagation of the Gospel. This allows for difference of emphasis, for differences in social classes and differences in human needs.

Voluntariness then is one of the key factors in all of Baptist polity.

Parenthetically, it should be said that the Baptist institutions created as a result of our denominationalism sustain different polity relationships from those of the individuals who constitute the institutions. Oklahoma Baptist University is owned and operated by the Baptist General Convention of Oklahoma. It was created within the framework of a particular set of situations by the Convention to achieve specific purposes. The Convention has a right and a responsibility to control its own institution for its own purposes. As free men under God become members of the community they are voluntarily assume limitations on their freedom. These limitations are assumed in order to achieve the purpose of the denomination for the institution. In the context of the institution while they may exercise their freedom, it is limited by the demands of the denomination which created the institution. At the point where individual rights and institutional rights come into conflict, the individual is always free to leave the community. The community must be controlled by the creating agency and used for the purposes for which it was created.

Strangely enough these things are easily comprehended by our young people and they simply want to see these things in practice. Our polity fits the age and it speaks to the needs of young people in this kind of society. The greatest need of the hour in Baptist polity is not that it should be changed but that it should be practiced.

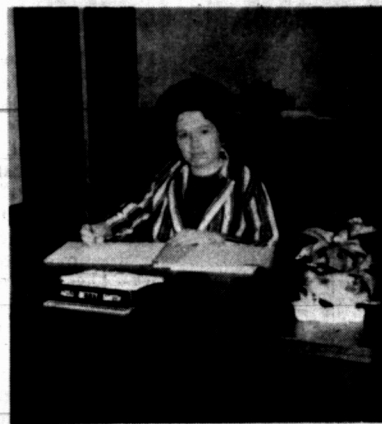
This is an age made for a people of the Book. The troubled people of the earth need the love of God. They need to know how and have power to love one another. They need a sense of purpose to life. They need a rock to stand on when the floods come. They need the security of God in time and eternity. God will speak to him, for He loves them. The question we face is whether He will use us.

As I have traveled across America in the last months, speaking, listening, it seems to me that I have heard the quiet whisper of the Spirit's work, perhaps even the faint stirrings of spiritual awakening. In a Methodist school in Kentucky the students say spiritual awakening has come. It can be heard in a prayer meeting in a church in Atlanta, where people are quietly asking God to do the unusual. The whisper of revival is in the voice and spirit of an assistant pastor in one of our large first churches as the young people insist on hearing what

(Continued on page 8)



REV. RALPH B. WINDERS is director of the Department of Student Work, Miss. Baptist Convention Board. Last year he was president of the State Student Directors' Association, SBC.



MISS BETTY SMITH is office secretary, Department of Student Work. She is also a curriculum writer for the Baptist Sunday School Board and for Woman's Missionary Union, SBC.



WORSHIP is a vital area of student work. The Miss. State students shown above in one of the prayer rooms of the Baptist Student Center are prayer partners. BSU also sponsors noonday worship, vespers, and other worship services on the campus.

Convention Departments -- IX

Department Of Student Work

The Department of Student Work is a ministry to, and through, students. Its broadly varied program enters the general areas of worship, (private and group), witness, study, fellowship, ministry, enlistment, and missions. These areas, not parallel, overlap extensively. Twenty-five Baptist student directors work together with approximately 25,000 Baptist students on thirty college campuses in the state.



THE COFFEEHOUSE at East Central Junior College this spring has been a marvelous success in the areas of fellowship and witness.



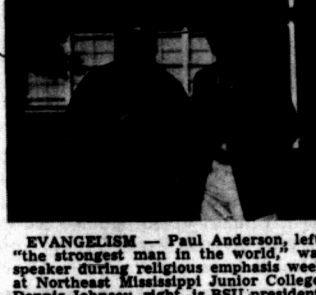
MISSIONS MINISTRY — At MSCW, the BSU Missions Chairman, Dianne Bollinger, center, and co-chairman Carmen Smith, right, and the BSU director, Ginger Earle, look at a picture of the BSU's adopted child from Brazil. The students adopted this child through the Christian Children's Fund and raised the money to support her.



MINISTRY THROUGH MUSIC — The MC Hour of Power Choir recently visited the federal penitentiary in Atlanta, Ga. to give a requested repeat performance for the inmates. Some of the choir members are shown, 1 to 5: Marilyn Huffman, Buddy Showmaker, Ann Patterson, Sherman Dillon, and Connie Ellis, who will serve as a BSU missionary in Toronto, Canada, this summer.



RECREATION — The Delta State basketball teams, both boys and girls, were champions in the 1970 state BSU basketball tournament. Harry Rayburn is the coach.



EVANGELISM — Paul Anderson, left, "the strongest man in the world," was speaker during religious emphasis week at Northeast Mississippi Junior College. Dennis Johnson, right, is BSU president, a BSU summer missionary to Jamaica, and member of a youth revival team.



THE TYPICAL BSU COUNCIL MEETING is pictured above. At Blue Mountain College, far right, is Robert Sugg, BSU director. Standing is the BSU president, Kaye Wallace, who will be in Guam this summer as a BSU missionary.



FELLOWSHIP AND WITNESS — The BSU at Mississippi State annually gives a banquet for international students. This is only one of the ways that the colleges and universities minister to the international students.



THE BAPTIST STUDENT CENTER at the University of Southern Mississippi, the newest of these buildings which are so valuable to the ministry of the Department of Student Work, is nearing completion. Louie Farmer is the BSU director.



BSU DIRECTOR DAVID HICKS of Ole Miss counsels with a student.



MINISTRY — MC and Hinds Junior College students visit the Cerebral Palsy Hospital in Jackson weekly.



THE BAPTIST STUDENT CENTER at Miss. Delta Junior College is the third newest BSU building in the state. The fourth newest, at Miss. State, was built within the last ten years.



THE BAPTIST STUDENT CENTER at Itawamba Junior College is the second newest in the state. The BSU Executive Council is shown in front of the building. The director, Ulvie Fitts, is at left.



RELIGIOUS DRAMA promotes fellowship, worship experiences, and evangelistic witness. Above is a scene from Hinds Junior College's "So Send I You."



STUDY naturally goes along with students. This young man is shown at a Jones Junior College BSU Retreat.

Newsletter From Us-2ers In Michigan



Eight Summer Missionaries From MSCW

THE BSU at Mississippi State College for Women has eight summer missionaries, four under the Home Mission Board, and four to be working in Montana through the Mississippi Pioneer Missions program. Seated, l to r: Laura Breland (Wiggins), Montana; Suelen Batson (Wiggins), Montana; Martha Burnett (Columbus), Montana. Standing (l-r): Becky Taylor (Ocean Springs), California; Diane Defore (Jackson), Montana; Nora Fant (Georgetown), Idaho-Utah; Melodye Barham (Columbus), West Virginia; Patricia Morgan (Memphis, Tenn.) Illinois.



Table Tennis Tournament Winners

CALVARY CHURCH, CLEVELAND, sponsored an Invitation Table Tennis Tournament at their church on Friday, May 1, with nine churches participating. Winners are from left, Pete Hurt, and Paul Van Namen of Immanuel church, runners-up in doubles division; Mike Robbins, Immanuel, first place in singles division; and Danny White and Brent Morgan, retained trophy in doubles division as champions. Rev. C. C. Carraway is the Calvary pastor.



Gift Bible Service At Leesburg

A GIFT BIBLE SERVICE was held May 10 at Leesburg Church, Rankin County, with the YWA's in charge. The honoree was Miss Gayle Parker, daughter of Mr. and Mrs. James Parker. First row, l to r: Ricky Harrell, fiancee of the honoree, Gayle Parker, the honoree. Second row, l to r: Mrs. Ora Bates, WMU director, and Mrs. Gary Thrash, YWA director. Mrs. Bates presented the Bible. Rev. Maurice F. Wicker is pastor.



WILLIAM CAREY COLLEGE SERAMPORE PLAYERS pose before their new department bus just before leaving for their 10th annual Religious Drama Tour. Under the direction of Obra Quave, right rear, the group will travel approximately 10,000 miles. At far left is John Garrett. Others include, kneeling, Rex Dubose, Altha Ann Gemmill, and Linda Dubose. Standing at rear is Charles Howard and Deborah Balzi. Performances have been scheduled at churches throughout the southeast area.

Serampore Players To Begin Tour

William Carey College's 10th annual religious drama will begin its summer tour on June 7. Under the direction of Professor Obra Quave, the Serampore Players, (named after the town in India where the missionary William Carey worked) will travel some 10,000 miles presenting "The Circle Beyond Fear".

As far as can be determined William Carey College is the only college or university which can claim a straight 10-year record of touring with a distinctive Christian drama each year. Throughout the history of the performing group, it has traveled and presented performances in thirteen states — from Texas to Florida to upper New York State. Three times

a religious drama has been presented to the inmates of the Atlanta Federal Penitentiary and once the Players performed at the United States Military Academy. A city-wide youth rally in New York City was the occasion of another presentation. The Serampore Players have given their religious drama at Ridgecrest Baptist Assembly on several occasions.

In the past the Serampore Players have presented such well-known religious dramas as "Christ and the Concrete City," "The People Versus Christ," "Go Down, Moses," "The Prodigal Son," "The Sign of Jonah." At the present time an original religious drama is being written expressly for the Serampore Players.

From Phil and Laura Dunaway US-2, Home Mission Board, SBC, Rt. 1, Box 268, Boyne City, Michigan 49712.

Dear Mississippi Baptists, After one transfer and a year and a half of service Laura and I came to the conclusion that we should make an effort to communicate with everyone who might be interested in our work. Last year while living at Devil's Lake, Mich., we had no definite duties to perform during our first, long Mich. winter so we were frustrated and had little to share. However, since moving north to Boyne City and ski country the story is a little better.

I don't want to leave you with the idea that our Devil's Lake experience was fruitless though. We did get involved in the life of the community and thus be a witness for our Lord. Several schools were held in various neighborhoods around the lake. The total attendance was only forty, but twenty-five made decisions. I was involved primarily with managing a Christian Drive-In Theater which showed evangelistic films. The majority of those who attend the Drive-In are people in their teens, and last

summer two hundred indicated a decision for Christ. Our summer missionary from Mississippi College led in our efforts to operate a summer coffee house. We discovered that you can witness over a pool table. Several definite decisions were made and others heard the Gospel.

In September of 1969 we were transferred to Boyne City, Mich., to be nearer the large ski resorts and to pastor our Baptist Mission here. The regular duties of the church work have helped to give us a sense of accomplishment that was so lacking. Our experience has also brought us to the conclusion that all mission work should center around the establishment of a local church if one is not there and then stem out from it. It is extremely difficult to relate to the local people unless they are sure that your group is there to stay.

Our average attendance at the mission is about a dozen. Our recent revival led by two Southwestern Seminary students gave us a big boost. There fourteen public decisions. We find it very difficult to reach adults here also. We did a good bit of skiing this

winter using tracts and conversation to share the Gospel. We had a lot of fun on those cold, windy slopes, but midway through the season (we're a little slow) we began to wonder at how effective our ministry to skiers was. We had tried to hold ski lodge worship services last year with little success — like one person each time. So we had to think of a new and different approach. We had borrowed a movie projector from the Devil's Lake Drive-In hoping that it might be useful up here so we tried showing movies. After one Sunday morning flop, we tried some Saturday night showings to attract the bored teenagers at Sugar Loaf Village Ski Lodge. About fifty came one time and about thirty the other. Most of them liked the films and a few stayed for discussion. We were elated. Our ski ministry ended with the melting snow this past week, (April)

and as I now look out the window at frozen Lake Charlevoix (which is finally beginning to break up around the edges), my thoughts turn to summer when cabins on the lake will be full and campers everywhere. Laura and I may finish out our US-2 term here or we may be sent to an even larger summer resort in Mich. to begin a mission there.

I hope that this brief history of our missionary term has been at least slightly interesting to read. Let me end with some statements of its significance in our lives. Only God knows its significance in the lives of people we have touched; we'll let Him keep that record.

First of all these two years have given us the time to mature as Christians and to discover the direction God has for our lives. Yet these have not been idle years, but years spent

(Continued On Page 8)

Today's Youth



JONAH AND THE WHALE, a religious folk musical, will be presented all summer long in Panama City Beach, Florida—across from the Miracle Strip Amusement Park. Above, Jonah (Jacky Beck) drags the Whale and the Narrator (Ken Flowers). (Photographed by Jerry Rowell).

Modern Jonah Washes Up On Panama City, Florida, Beach

Jonah is all set to swim up out of the sea again, but this time he's dragging the whale with him. "Jonah and the Whale," premiered June 1, at Panama City Beach, Florida. The Youth Musical will be presented all summer, Monday through Friday nights, on the beach across from the Miracle Strip.

"We're praying for a thousand conversions," states author Bob Curlee, pastor of Ensley Baptist Church of Birmingham. "After all, when Jonah preached to Ninevah, the whole town

was saved." "Jonah" is a new attempt in evangelism. It is marketplace Christianity that dares to go where the people are. The Optimist Club of the Beaches have allowed the group to use beachfront land right across from the Miracle Strip Amusement Park. The audience will sit on sand dunes that slope down to the stage built against the edge of the sea.

Youth Choirs from across the Convention will witness on the beaches. (Continued on page 8)

Youth To Teach Adults At Summer Assemblies

NASHVILLE — "Nobody knows more about what young people are thinking than young people," Bob Taylor, consultant, youth work for the church training department of the Southern Baptist Sunday School Board, said.

Upon this premise the church training department has enlisted three Nashville high school students to serve as instructors for adults who work with youth at assembly church training conferences this summer.

Sam Marsh, a senior at Hillwood

High School, will team with seniors Ernie Myers Jr. of Hillsboro High School and Miss Holly Hicks of Hillwood High School as they attempt to help adults know what youth are thinking in order to better work with them in churches.

The youth will teach at Ridgecrest (N.C.) Baptist Assembly, during Church Training Leadership Conference, July 9-15, 16-22, 23-29 and at Glorieta (N.C.) Baptist Assembly, June 7-13, 14-20, June 25-July 1.

"With the assistance of these youth, we should be able to provide a helpful dialogue and an atmosphere in which the generations can better communicate with each other," Taylor said.

To Join Glorieta Staff

Diane Buchanan, 18-year-old daughter of Mr. and Mrs. Walter Buchanan, of Meridian, left June 1 for Glorieta, New Mexico, where she will serve on the staff of the Baptist assembly. She was on the staff for six weeks last summer. Diane is a freshman at Meridian Junior College and is a member of 15th Avenue Church.



Meridian, Dr. Bob Simmons, pastor. She has one brother, Warren.

'Swingin' Women Of God' Ministers To Students

"She has got the right spirit and zeal required in every good instructor and a youthful, modern, swinging



air that makes young-sters feel as though she were one of their own groovy kind."

This characterization of Miss Gail Montgomery, a Southern Baptist missionary journeyman, appeared recently in an article in the Mindanao Collegian. Students who have been affected by her ministry have dubbed her the "Swingin' Woman of God," as the article is titled.

Miss Montgomery, a "brisk and energetic" 23-year-old, has helped to

activate a varied student ministry in Davao, Philippines, during the past two years.

After her arrival there she sparked the dwindling interest in a Baptist Student Union, relocated its center, and watched it grow into a vital ministry. Membership grew from zero to 1,400 in a year's time.

"If I had to choose the most thrilling over-all experience I've had, it would be watching individuals grow within the BSU," Miss Montgomery wrote in a recent letter. "The students began to grasp the 'I must do it, if it is to be done' attitude about a year ago, and they've worked me out of most of my job."

In addition to directing the Baptist student center, Miss Montgomery has taught English to Chinese children, a course in Bible to high school students, and 14 sections of Christian ethics to students at the University of Mindanao.

Miss Montgomery was a sociology major at Mississippi State University, State College, when she applied in 1968 for a two-year term as a journeyman.

She said then she was applying because "I am interested in people and their experiencing an abundant life, no matter where they live or what their backgrounds happen to be, and I have felt a need to step outside my own culture to share with and learn from those of another culture."

When Miss Montgomery arrived in Davao there was almost no Baptist ministry to the city's 40,000 students, due to a shortage of missionary personnel.

Response to her ministry has been good and students seem to like her, yet she is puzzled by her "swingin' woman of God" image. "I think it has something to do with my sandals, sunglasses, blond hair and blue eyes," she said, "because, after all, I'm not much of a swinger."

"Jot" Puzzles Books, Dolls On The Market

By Jennifer Bryon

JOT, the animated cartoon character seen on television stations across the country, is now available to children in the form of books, puzzles, an activity book, and a stuffed doll.

Broadman Press contracted with the Radio and Television Commission, producers of the cartoon series, to publish a group of products taken directly from the television episodes. First to be introduced are the three story books, four puzzles, a JOT doll, and one activity book.

Designed for three to ten year old children, JOT gets into the same kind of mischief they do, but the way he reacts to the situation teaches a moral lesson.

"To live joyfully, fully, and to his greatest potential is the unspoken theme of JOT's personality," explained Mrs. Ruth Byers, writer-producer of JOT. "JOT is written to appeal to the highest standards of attitude and conduct in the child."

JOT products are available at Baptist Book Stores.



Forest's Junior High Choir Begins Tour On June 10

The Junior High Choir, ages 12-14, from Forest Church, will leave Forest on June 10 to tour and sing in churches in Mississippi, Alabama, Tennessee, and Georgia. They have prepared a program of songs of "folk-musical" type, and also a program

of sacred anthems. They will present their home concert at their church Sunday Evening, June 7. In addition to their concerts, several sight-seeing attractions are planned, such as Look-out Mountain and "Six Flags Over Georgia." James B. McElroy

SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON — LIFE AND WORK CURRICULUM

The Nature Of The Church

By Clifton J. Allen

Ephesians 1-2

Let us keep in mind the subject of our year's course of study, "The Story of God and His People. Properly, our chief concern is to become more aware of and gain better understanding of the movement of God in history, especially as he revealed himself to his people and wrought through them to accomplish his redemptive purpose. We consider now Paul's teaching in Ephesians 1-2 about the nature of the church. Some central ideas in his teaching are: The church is the expression of the eternal purpose of God; it is redeemed by the blood of Christ; it is to reflect the unity of all things in Christ, and especially the unity of all believers through the reconciliation of the cross; it is the body of Christ through which he works by his Spirit to accomplish his purpose in the world.

The Lesson Explained
THE COMMUNITY OF THE SAVED (vv. 1-10)

The church is made up of persons saved by grace through faith. Christians — formerly dead in trespasses and sins, living according to worldly patterns and in bondage to Satan, subject to the passions of the flesh and under God's wrath against evil — have been made alive in Christ. They are regenerated. They are set right with God. Their salvation is not due to their achievement or their merit or anything of which they can boast: it is God's gift. They have entered into the Christian life, and they are saved in this sense. They are being saved in the sense that they are expected to grow in grace and in the knowledge of Christ. Also, they are saved for the purpose of doing good works in harmony with God's saving work in Christ.

THE RECONCILED AND THE RECONCILING (vv. 11-18)

This passage stresses the unity of both Jews and Gentiles in the one church of Christ. Paul reminded the Gentiles of their former status before their conversion. They were separate from Christ. Hence they were without knowledge of the true God, they were outside the covenant of promise, and they had no hope of future blessing in life beyond death. Paul also emphasized the change in their sta-

tus made possible by the coming of Christ and his death on the cross. They had been reconciled by the blood of Christ. The Gentiles were no longer to be thought of as far off or separated but near and united. Christ is indeed the means of peace. Through the death of Christ, and only thus, there is reconciliation with God for both Jew and Gentile. His death broke down the wall of hostility between Jew and Gentile. All persons are on the same level before Christ, his death the source of peace toward God and toward one another. The purpose of Christ was to create in himself the community of the reconciled and the reconciling.

The church is just this, in its very nature. It is composed of those whose enmity toward God has been broken down by the love of Christ and his self-sacrifice for sin. Christ came to earth for the purpose of redeeming and uniting all who would receive him as Saviour and of making his church a reconciling force in the world. The very nature of the church declares the unity of all Christians; and its nature emphasizes its mission to proclaim the message of peace to those who are near and those who are far off, to exhibit love for all persons and to minister to them in the name of Christ.

THE FAMILY OF GOD (vv. 19-22)

A succession of figures of speech set forth the truth. The church is a commonwealth: all its members are citizens with equal rights. No one is to be considered an alien or a stranger. Whatever one's past, he is now a fellow citizen of the saints. The church is a family, the household of God; all are brothers and sisters in the Lord. The church is one whole structure: the apostles and Christian prophets were the early builders — they were in a sense the foundation. But, actually, Christ was himself the cornerstone, holding the parts of the building together, the one in whom the whole structure has unity and strength, the one whose life and lordship cause the structure to be a living and growing temple in the Lord. Thus Christians, as the parts of the building, are built up as a spiritual house and therefore a dwelling place of God in the Spirit. Paul's lofty description of the church of course applies to the church in its universal sense. Every group of Christians, united and organized as a church, is to see itself as a part of the body of Christ.

The Meaning Of Life In Christ

Philippians 1

By Bill Duncan

This is the first of a unit of studies in the letter to the church at Philippi. The letter seems to be full of joy and Paul's heart seems to be full of love toward these people. Many times readers have thought this must be a great church, for it is free of many of the sins which had befallen the young churches. Yet there is still much to be desired. Philippians 4:2 describes a conflict between two women. This is a serious problem that must be understood. So we must be careful in our examination of the letter.

The letter brings to our attention Paul's characteristic phrase "in Christ." In the first statement he begins to give the meaning of the life "in Christ." This relationship to Christ spoke of the Christian's intimate environment and dwelling place. Guy King said that in Christ lay their protection from evil life. The moral climate was a subversive influence to anyone who would live pure and true. But in Christ there is security from the hostile forces. We are in Christ first and then in the world. Also He says this is our only possibility of holy life. It is only possible for us to do right in this kind of atmosphere. In this relationship we can overcome the surroundings and do right.

Fellowship

Phil. 1:3-8

Paul was mindful of fellowship as being the descriptive term for the relationship shared by the church. This was what was so important to Paul in writing the letter. The joy that had been and was theirs needed to be protected and enjoyed. Love is the impelling force in the church. Paul shared that fellowship although miles separated him from them. This caused him to want to be with them.

This fellowship is expressed in service, to one another and to the common cause. The people at Philippi had caught the message of missions. This service led through suffering. Because they were willing to share the glory with Paul, they had to share the suffering as well.

There was one thing that made their fellowship so different from the other gatherings of their day; this was the quality of hope. Paul was "confident of this very thing." (v. 6). Christ was going to see the church through any trouble or circumstances of life. "He... will perform it" (v. 6). The hope rests upon what Christ is going to do through us.

The fellowship was held together by prayer. "Always in every prayer of mine for you..." The prayer was of thanksgiving for the progress seen in the church. But it was also burdened that nothing would stop the church's progress. Therefore intercession became a part of life. Real love brings rare insights and understanding for the work of the saints. Paul wanted the people in Christ to be sincere and without offense. This prayer spoke of the prayer that the fellowship might produce true joy and sincerity in Christ.

Calling

Phil. 1:12-26

Paul felt the call to preach the gospel and saw his bonds as a way that the gospel had been spread. He did not really care what happened to him as long as the gospel was preached. Paul said it was not always as he liked it, but he gloried that Christ was preached.

Paul's ambition was that Christ was to be magnified, even in his body of suffering, in order to show Christ's true greatness. This feeling of devotion to Christ was genuine.

Paul had voided his personal interest for something greater — Christ. The obsession is the love and desire for Christ. This became stronger and stronger. One might want to know what it means to be a Christian. It means loving Christ with all one's heart. It was a great decision to say, "For me to live is Christ." This rich happiness can never be found in the man who is self-centered and self-seeking.

Conflict

To be in Christ means to be against all that opposes Christ. There is a war going on between the forces of Christ and the world. "Striving... for the faith of the gospel." We are striving against that which is called adversaries — Peter described Satan as your adversary. We must not be frightened. To suffer for Christ, Paul counts a privilege. If the church can be fearless when persecuted, then it is evident to the adversaries that the victory is with Christ.

In the life of conflict, the churches need to present a united, single front "in one spirit and in one mind." The church must unite under one leader and work together.

The Christian's life is still the same today in fellowship, calling, and conflict. Many do not see this as the joy way, but it is. When we seek the other's best interest, when we follow the Lord's calling, and when we find our place of service, we know what it means to be "in Christ."

REVIVAL RESULTS

Southside, Benoit: May 17-22; three professions of faith; two transfers of letter; seven rededications, Rev. Norris Garner, Yale Street Church, Cleveland, evangelist; Louis Jenkins, and Kathy Worrell, Durant, music ministry; Rev. William Jenkins, pastor.

West Salem Homecoming
West Salem Church, Greene County, will celebrate Homecoming Day on June 21, with morning services, dinner at the church, and an afternoon song service at 1:30. Rev. J. W. Williams, pastor, states, "Former pastors, friends, and relations are welcome."



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M. O. Berry Dies

M. O. Berry, life-long member of Mt. Zion Church, Simpson County, died at his home on April 28, of a heart attack. The funeral was at Mt. Zion Church on April 30. Burial was in the Mt. Zion Cemetery.

Survivors include six sisters, Ophie, Dorie, Corinne, Mildred, Matie, and Reba; and one brother, Brooks Berry.

Mr. Berry numbered his preacher-friends among the many, as well as other friends.

The Baptist Record is in receipt of a memorial tribute, from Miss Ophie Berry of Mt. Olive, by the sisters and brother of M. O. Berry. In part, the tribute says, "Like a ship that left its mooring and sailed bravely out to sea, so someone has sailed away in calm serenity... We loved him, yes, we loved him, but Jesus loved him more, and He has sweetly called him to yonder shining shore."

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Cost: About \$15.50. This includes food, room in a dormitory, and registration fee. Separate dormitories for men and women. Local motel available for couples.

Help with Travel: The Mississippi Church Music Department will assist with travel expenses according to this formula:

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Sign Up Now: Yes, write a postcard to the Church Music Department, P. O. Box 530, Jackson, Mississippi 39205, stating that you plan to attend.

Or write us for more information immediately. Time is short.

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Sunday School

Reminder !!

Vacation Bible School Reports

There are four Vacation Bible School Reports in your Yearbook. Complete all four and mail them at the conclusion of your Bible School. The reports are self addressed — just place a stamp on these reports and mail ! ! ! !

Heart Attack Fatal

To Evangelist

DECATUR, Ga. (BP) — Al Walsh, male leader of the well-known husband- and - wife evangelistic singing team of Al and Ivy Walsh, died here of a heart attack.

A former Salvation Army officer, Walsh and his wife have been in the evangelistic singing field, serving mostly Southern Baptist churches, since 1953.

Furrs Homecoming

Furrs Church, Pontotoc County, will observe Homecoming Day on Sunday, June 7. Former pastors and members are especially invited.

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Devotional

What Is Christian Faith?

Acts 27:20-25

By Don R. Cooper, pastor, First, Southaven

All men live by some principle of conduct. Many live by the principle of "custom"—doing what everybody else does. Some live on the animal level, by the principle of "instinct"—taking advantage of the weaker. Others let their "consciences" be their guides—doing what is right in their own eyes. Still others are found to rely on "reason"—depending on human wisdom.

God told His prophet Habakkuk that "the just shall live by his faith." (Hab. 2:4) The distinguishing characteristic of God's people is that they live by the principle of "faith"—relying personally and purposefully on God. The apostle Paul is our outstanding example in this matter. On one occasion the ship on which he was a prisoner was caught in a severe storm. In the midst of grave peril Paul gave a living definition of Christian faith.

Christian faith is, first of all, a definite attaching belief in One who is worthy. Paul declared, "I believe God." Paul lived, not by just vague faith, but by vital faith in God as He had revealed Himself in His Son, Jesus Christ. His faith was the result of a personal attachment to God (v.23). When we received Christ as our Saviour and Lord we are also giving ourselves to Him. He alone is worthy to be entrusted with our lives (II Tim. 1:12).

Christian faith also produces a healthy optimism even during times of crisis. Paul exhorted the others on the ship to "be of good cheer." Paul had the kind of undefeated faith that even when he was beaten and in prison he could sing. Three times Jesus told someone to "be of good cheer." The man sick of the palsy received the good cheer of His pardon (Matt. 9:2). The disciples, frightened by Jesus walking on the sea, received the good cheer of His presence (Mark 6:50). The disciples again received the good cheer of His power as Jesus told them, "I have overcome the world" (John 16:33). Christian optimism, therefore, is not dependent on one's outward circumstances, but on an inward personal relationship with the victorious Lord.

Again, Christian faith, as Paul expressed it, finds its confidence in God's sure word: "It shall be even as it was told me." All the promises that God has made in the Bible have come to pass, are coming true or will be fulfilled. God is faithful to His word. May we as Christians be faithful to keep the promises we have made to be true to Him.

A Summer Music Project For Teenagers

Folk Music Writing Contest

The Mississippi Church Music Department is sponsoring a music writing contest this summer for teenagers in Mississippi. Here are the rules:

1. The contest is open only to teenagers (13-19) who are residents of Mississippi or now resident in the state.

2. The music selection may be either a religious folk or patriotic folk. The selection is to include both words and music.

3. The selection may be the work of one teenager or several working jointly. For example, one or more may write the lyrics and one or more may write the music.

4. The words and music must be legible and on music staff paper.

5. Adult musicians may give counsel and guidance. However, the work must be that of teenagers.

6. A panel of judges will decide the first, second, and third place winners.

7. The first place winner will receive \$100.00; second place, \$50.00; third place, \$25.00.

8. The first place selection will be performed at a statewide event. All worthy selections will be submitted, upon approval of the composers, to music publishers for possible publishing.

9. The selection must be submitted no later than September 1, 1970 to: Music Writing Contest, Church Music Department, Baptist Building, P. O. Box 530, Jackson, Ms. 39205.

Accepts Grenada Post

Rev. Gus Merritt has accepted a position of assistant pastor and minister of education with First Church, Grenada, beginning June 1. A native of Mississippi, he graduated from Central High School in Jackson, spent two years on active duty in the Army, then attended Mississippi College where he graduated in 1966, receiving the Bachelor of Arts Degree. He attended New Orleans Seminary and pastored churches in Mississippi and Alabama.



Mr. Merritt is married to the former Faye Purvis. They have two children — a boy, nine, Victor Gordon, and a girl, four, Paula Faye. Mrs. Merritt is a graduate of Blue Mountain College and has taught elementary school for several years.

Dr. L. Gordon Sansing is pastor at First, Grenada.

Carmel Calls New Pastor

Rev. and Mrs. C. H. Sutton

Rev. Claudius H. (Mike) Sutton, of Lexley, Ala., has accepted the pastorate of Carmel Church, Monticello, Lawrence County.

Mr. Sutton received the M. R. E. and Master of Theology degrees from New Orleans Seminary, and B. A. degree from Tennessee Temple College, Chattanooga, Tenn.

Before going to Carmel Church, he served as minister of youth and visitation in First Church, Slidell, La. Before moving to Louisiana, he served as associate pastor of Jump - Off Church, Monticello, Tenn., and associate pastor and minister of music at the Walden Ridge Church, Dayton, Tenn.

He is married to the former Anna Belle Smith of Rossville, Ga. Mrs. Sutton holds a B. A. degree from Tennessee Temple College and Master of Education degree from the University of Georgia. Presently she is the guidance counselor at Slidell, La., High School.

The pastorate at Carmel has recently been repainted inside, and new draperies are being installed.

Hebron Homecoming

Hebron Church, Clay County, will have annual Homecoming Day on Sunday, June 7. Morning services will begin at 10:30. Lunch will be served at 11:30 and a special program of music will be presented after lunch. The public is invited, states Rev. James Duke, pastor.



BMC Ministerial Alumni Elect Officers

DURING THE business session of the first reunion of Blue Mountain College ministerial alumni, eighty-five members attended and elected the following officers: President, Rev. David Poe, pastor of Saltville Church (second from left); vice-president, Rev. Arlin Richardson, pastor of Hickory Flat Church (extreme right); secretary-treasurer, Rev. Ronny Mitchell, pastor of an Alcorn County Church, Corinth; and Dr. James L. Travis, Professor of Bible at Blue Mountain College, advisor, (extreme left).

Rites Held For Dr. Talkington

HATTIESBURG—Services were held Friday afternoon, May 22, in Hattiesburg for Dr. Thomas Walton Talkington, Sr. of Petal, retired Baptist minister.



Dr. John E. Barnes officiated. Burial was in Highway Cemetery, Hattiesburg.

Dr. Talkington, 92, died Tuesday night, May 19. The minister was born May 17, 1878 at Merritt, Tex. He was licensed to preach by the Baptist Church in 1898 and ordained in 1901. He was graduated from Baylor University in 1903 and obtained his Th.B. Th.M. and Th.D. degrees at Southwestern Seminary at Fort Worth.

Dr. Talkington taught at Oklahoma Baptist University and served as pastor of Baptist churches in Beaumont, Tex., Homer, La., Bogalusa, La., Ozark, Ala., Crystal Springs and Sumrall, Miss.

He leaves his wife, Mrs. Dora Clement Talkington; two sons, Dr. Perry C. Talkington of Dallas and Dr. T. W. Talkington Jr. of Jackson; a daughter, Mrs. E. L. McAmis of Natchez; six grandchildren; and three great-grandchildren.

Cothen Preaches

(Continued from page 5)

The Bible says on sex. The whisper of revival was in the conversation of two Methodists and two Baptists of wealth and refinement in Florida as they were praying for prayerers. The whisper of revival moves among students concerned about students. The beginning rustle of a spiritual outbreak — undercurrent yet — is sensed all over the land.

My challenge to Southern Baptists is that under God we may confess our own sins to each other and to God and then with one voice we may cry out "here we are oh Lord; we are not mad any more; we have no righteousness of our own; we have no will but thine; we pray that you will come to us, cleanse us and use us; oh God, don't pass us by, revive us too for thy glory."

Nemslter From

(Continued from page 6)

In His service however inadequately. There is still some uncertainty as to what we will do when our term is up, but certainly God has narrowed the field of choice and we are confident of His leading.

Secondly, we have come to have much deeper appreciation for the organized church. Not only have we suffered from lack of its fellowship, but we have seen what type of Christianity (if you can call it that) results when the organized church is on the decline. Many people claim to be Christians—"to believe," and they see no need for meeting with other Christians. They have no use for the church. Yet their faith is dead; their children see it and reject Christianity as irrelevant to life. Unorganized Christians testify to the unimportance of their faith to the life of the community as well as to its unimportance in their own life.

Closely related to this is the fact that we have come to see the need for a living witness to the power of Christ in many northern communities. Other denominations are providing this in some areas, but Southern Baptists have a distinct mission to reach all areas of our nation with the Gospel.

Our lives and our potential for being of service to Jesus Christ have broadened much because of this time in Michigan.

(Note: Phil and Laura are graduates of Miss. State University. His home church was Temple, Hattiesburg, and hers was 15th Avenue, Meridian.)



Shiloh Primaries Buy Benches For Church In Nigeria, Africa

PRIMARIES from Shiloh Church, Route 1, Houlika, (Rev. Bobby Long, pastor), helped to buy benches for a church in Nigeria. Let to right: Letitia Gann, Brenda Hoider, Melanie Davis, and Tim Jamison. Other Primaries were not present when the picture was taken.

"After completing a study of THE CHILD SAMUEL, the Primaries at Shiloh Church, Route 1, Houlika, wanted to do something for our Lord," reports the pastor, Rev. Bobby Long.

They asked Mr. Long to assist them in locating some boys and girls in a foreign country who needed help. Pastor Long wrote to a friend, Dr. W. Wayne Logan, medical missionary in Enugu, Nigeria.

Dr. Logan answered listing many things that Primaries could do. He told of the war damages to his home, to the dental center, and to churches in his area. One of the greatest needs was for benches to be used in the primary Sunday school room and also to be brought out for the Primaries during the worship service. Dr. Logan said that one bench to seat from 8 to 12 pupils would cost from \$2.80 to \$3.40. The Primaries, thrilled to hear from Dr. Logan, gave their money and their prayers.

They gave \$6.07 above their regular offering to be used to buy benches for the church in Nigeria. When the

other church members heard of the project, they wanted to help, too. They brought their gifts after the benediction and placed them beside the money the Primaries had brought. A check for \$100.07 and a picture of the Primaries was mailed to Dr. Logan in Enugu, Nigeria.

Indian Springs To Dedicate New Building

Indian Springs Church, Perry County, will hold Homecoming Day on June 7. That date will also be dedication day for their new church building.

Former pastor, Rev. Floyd Tharp of Sister Springs Church, Tyler, Ala., will be the speaker. Dinner will be served on the grounds after the morning service, and an afternoon service will begin at 1. All former pastors and members are invited. Rev. B. A. Conway is pastor.

Modern Jonah

(Continued from page 6)

In the amusement park, wherever they can find people. They will give free tickets to Jonah that contains a word about Christ. Then at eight-thirty each evening the crowds will gather to see this musical in humor, music, dialogue, lights, and testimonies.

"I've seen the Holy Spirit pour out through Youth Groups at the state fair, at prisons, almost everywhere. We are going to witness for the Christ who once walked the sea and asked men to follow Him."

"God Is For Real", one of Curlee's musicals, has had over a thousand decisions with two hundred fifty professions of faith.

Ken Flowers has written the music and will direct and narrate the play this summer. Two Samford University students, Jacky Beck and Doug Bryant, portray Jonah and the Prose.

After the performance each evening, the choirs will then present a "Beach-fire." They will gather around a fire and present songs from their concerts or just stage a sing-along. Different choirs will be used. Any youth choirs interested in helping with the witnessing or the "Beach-fire" are invited to contact Rev. Bob Curlee, 2301 Avenue E, Ensley, Birmingham, Alabama, 35218.

Immanuel Homecoming

Immanuel Church, Columbus, would like to extend an invitation to all friends and former members to attend their annual homecoming, July 12.

Revival Dates

North Union Church (Covington County): June 7-12, evangelist, Rev. Larry Russell of Columbia, La.; pastor, Rev. Bilbo Sellers, Hattiesburg; services at 10:00 a.m. and 1:30 p.m. on Sunday, June 7, with dinner on the ground; services at 7:30 p.m. June 8-12.

First Church, Bude: June 14-19; services during the week 10:00 a.m. and 8 p.m.; Rev. Ed North, pastor of Fair River Church, Brookhaven, evangelist; Major C. McDaniel, Jr., minister of music, First Church, Natchez, song leader; Rev. Ralph H. Scott, pastor.

Ordained In Meridian

Rev. Walter Franklin McLelland, son of Mr. and Mrs. W. R. McLelland of Route 1, Toomsboro, was recently ordained to the gospel ministry at Carmel Church, Meridian.



The ordaining council included Rev. C. R. Parkin, First Church, Vinemont, Ala., who delivered the sermon; Rev. George Smith of Carmel, who gave the charge, and the deacons of Carmel and Emmanuel Church. Mr. McLelland has accepted the call as pastor to Emmanuel Church, Meridian, and is attending Clarke College. He is married to the former Towanda Gibson of Meridian and they are the parents of a daughter, Stephanie Denise.

Mississippians Graduate at Southern Seminary



LOUISVILLE, Ky.—Five from Mississippi were awarded degrees from Southern Seminary here during the May 1970 commencement exercises. Left to right, above, they were: James A. Atchley, son of Mr. and Mrs. R. A. Atchley of Cherokee, Ala., Master of Divinity degree; Jack Holland Grisham, son of Mr. and Mrs. James H. Grisham of Pontotoc, Master of Divinity degree; Mrs. Martha Gray Henderson, daughter of Mrs. Eula C. Gray of Coffeeville, Master of Religious Education degree; Joe Thomas Ledbetter, son of Mr. and Mrs. Robert Ledbetter of Amory, Master of Divinity degree; James Altus Newell, son of Mrs. James Altus Newell, Sr., Meridian, Master of Divinity degree.

Dr. Russell McIntire on May 10 celebrated his 18th anniversary as pastor of First Church, Clinton.

Names In The News

L. Craig Ratliff, pastor of University Baptist Church, Hattiesburg, was one of nine persons who attended a writers' conference April 20-23 at the Sunday School Board. Writers for "Source," a church training publication for adult Southern Baptists, and Source for Leaders, the accompanying periodical for leaders, met under the direction of Reuben Herring, editor of adult curriculum materials in the church training department.

Miss Louise Sparkman, missionary to Nigeria, is scheduled to arrive on May 15 for emergency leave in the States (address: 2920 N.E. 10th St., Ocala, Fla. 32670). Miss Sparkman, a Floridian, was born in Coleman and living in Perry, Dade City, Ocala and Leesburg while growing up. She is also a former Mississippian.

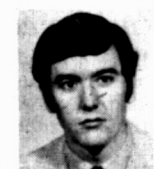
Miss Fanny Starns, missionary, was scheduled to leave Thailand on May 13 for furlough in the States (address: 9955 E. Coronado Dr., Baton Rouge, La. 70815). Miss Starns was born in Hattiesburg, Miss., and lived with her family in several communities while growing up, graduating from high school in Holden, La.

Danny Forrest has been licensed to the gospel ministry at Merigold Church, Rev. James V. Clark, pastor. He graduated at Delta State College on May 24, and has enrolled in New Orleans Seminary for the fall term. He lettered on the Delta State football team for three years. During this time he served as president of the Fellowship of Christian Athletes and as chairman of the Delta State Inter-Faith Council. For the past year he has been doing supply work and participating in youth rallies in the area. He is available for all types of pulpit work and may be contacted at the Merigold Baptist Church, Merigold, Miss.

Rev. and Mrs. Donald H. Redmon, missionaries on furlough from Costa Rica, may now be addressed at 322 College Ave., Panama City, Fla. 39194. He is a native of Panama City; she is the former Jo Eubanks of Pontotoc County, Miss. The Redmons were appointed by the Foreign Mission Board in 1963.

Dr. Russell McIntire on May 10 celebrated his 18th anniversary as pastor of First Church, Clinton.

Jerry Morgan is new minister of music at Calvary, West Point. A native of Ripley, he is the choral music director for Starkville Public Schools. He and his wife, Patricia, live in Starkville and serve at Calvary on Wednesdays and Sundays.



Morgan is a graduate of Mississippi State University with the degree of Bachelor of Vocal Music Education. He was president of the Baptist Student Union at MSU during his senior year. He has served as minister of music in churches in Eupora, Louisville, Okolona, and Coffeeville.

William Carey College senior Ronald E. McKenzie will serve as Student Government president for the 1970-71 school year. McKenzie, a native of Lucasville, Ohio is a history major and will spend six weeks in Europe studying European history with Carey's history professor, Dr. Milton Wheeler. McKenzie, the son of Mr. and Mrs. Eugene McKenzie, will be assisted by Jason Carlisle of Uruguay, who will serve as vice president of the Student Government Association. David Yeager, treasurer, of Mobile, Alabama, and Betty Boothe, secretary, from Milton, Fla.

Four William Carey College graduates were included in the list of those receiving graduate degrees from Southwestern Seminary's May 8th commencement ceremonies. Three received the Master of Religious Education degree. They were: Carl Dean Baker, alumnus of Carey in 1967; Stanley David Howell, also of the class of 1967; and Jack E. Skinner, who finished Carey in 1965. The Master of Divinity degree was awarded to Lendon Palmer Bolton who completed his work at Carey in 1965.

Gene Parker has accepted the call of the Whitesand Church in Prentiss to be minister of music and youth for the summer. The church is planning many activities for their youth this summer. Gene has attended Clarke College, and presently is at Louisiana College in Pineville. While at Clarke, he was active in youth teams. Rev. Billy Green is the pastor.